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MANUALS OF RELIGIOUS EDUCATION
FOR PARENTS AND TEACHERS

Edited by Charles Foster Kent
In collaboration with Sidney A. Weston

CHILDHOOD and CHARACTER

An Introduction to the Study of the Religious Life of Children

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TO

M. C. H.

PREFACE

This book is an effort to introduce teachers to the study of childhood religion at first hand. Its aim is increase not so much of information as of insight, by thoughtful observation and control of children. It is in no sense a substitute for boys and girls as objects of study, and it should be used as a way of learning rather than as something to be learned — a guide to the real facts, which are living children, not books.

For some time there has been a widely felt need for a book that will unite the study of children with the study of society. The social point of view in religion, in psychology, in attitude toward youth, has not so far given birth to a text for the guidance of teachers. Most current text-books are too abstract, too general, too little interested in problems of religious development, too individualistic in their point of view, or too crowded with facts of lesser importance. They leave the student with an idea of the dissected body and mind of "the child," but without a notion of children living in the fellowship of a social whole which includes them as well as adults. Young and old together constitute society. The youthful ingredient of society in the religious aspect of its development is the subject of this volume.

The chapters are arranged in the order in which it is felt it will be most useful to read them. After seeing the point of view from which the subject is approached, the reader is introduced at once to the study of children, in the course of which study the problem of how to

observe the religious life of children is discussed. The latter part of the book deals with factors that enter into the education of children in religion. A bibliography and a considerable amount of fresh data are placed in the appendix.

All who are familiar with recent psychological and educational literature will readily recognize the author's indebtedness to Edward L. Thorndike, to John Dewey, and especially to George A. Coe. Special thanks are due the publishers and authors who generously granted or confirmed permission to print various articles, poems and quotations, acknowledgment of which is made in the text.

H. H.

New York,
April 1, 1919.

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CHILDHOOD AND CHARACTER

CHAPTER I

THE POINT OF VIEW

Back of the millions of money and the millions of men and women devoted to the welfare and nurture of the young, there lies a deeper interest than the love of children. This more insistent demand upon our time and effort is made by the call of the ideal society. To some, this is the perpetuation of the present social order through the passing on of all that is deemed best in the present and the past. To others, the future society takes more definite form in the picture of a purified nation, from which personal and political corruption has been removed. Others see ahead a theocracy in which every individual shall have his appointed place, whether as subject to the will of a ruling tradition, or as custodian and interpreter of this tradition and its supposed benefits. But more and more the minds of thoughtful people are being captivated by the vision of the New Democracy, the coming, not the old, social order, super-national, super-ecclesiastical, whose motive is love, whose ideal is the brotherhood of man, and whose destiny is the commonwealth of God.

The child is in our midst in a sense far more significant than as an object of curiosity or of concern for his own future happiness. That his soul must be saved is only a half truth. To be sure it must, and precious is every son of man in the eyes of an all-loving God. But

saved for what? And saved how? There is something more important than the child whose soul we are intent upon saving — more important because without it there is no sense in which his salvation has any meaning, any more than has his present life. There never would be any soul to save were it not for the other souls in the midst of whose ministrations and in the presence of whose visible acts the "candidate for personality" is living and growing. The child does not exist in any "pure" or unrelated or unattached way as an independent individual, but is in his very essence a one of many. Whatever may be the all-inclusive society, the ideal society, toward which we move, the individual's salvation must be related to it, and indeed must consist in some sort of permanent and all-to-be-desired life within it. Apart from the social whole, the personal life has no permanent meaning.

To have made education completely child-centered was the splendid achievement of the nineteenth century: "The child's interests must rule, and the child's interest must determine the form of family and school life; all adult affairs must give way before the insistent demands of child-nature; King Child is on the throne and must be obeyed." That such a view contains fundamental truth no one will deny. But it is quite as one-sided as the previous reign of King Grown-up. The twentieth century has dethroned King Child, and is teaching him that he must take his proper place as a citizen with increasing rights and duties in the new democracy. Democracy is concerned, not merely with the separate interests of either children or adults, but with the interests of all persons, young and old, wherever they may happen to live.

As this point of view is fundamental to all our succeeding work, let us formulate briefly its various factors:

" 1. Man has a destiny that is conceived to be some kind of superior activity. This superior activity is self-directed and essentially satisfying. Superior activity can be achieved only by experience in its two-fold aspect of activity within the relation to be perfected, and reflection upon that activity and its purpose.

" 2. Education is the process by which the ideals of man's destiny become gradually incarnated in the fabric of society and the characters of its individual members. Religion defines man's destiny as a social destiny, or a superior activity which is not only self-directed and essentially satisfying, but which is also socially motived. Man's social destiny is to be achieved only through social experience progressively understood and directed. Religious education, therefore, is the process by which the individual, in response to a controlled environment, achieves a progressive, conscious, social adjustment, dominated by the spirit of brotherhood, and so directed as to promote the growth of a social order based on regard for the worth and destiny of every individual.

" 3. The process of religious education takes place as the individual lives among people, comes into touch with the highest type of spiritual life in the present and in the past, and responds to this life and this ideal by developing the habits, attitudes and purposes that serve to give range and direction to the constructive social tendencies, and to hold in check or direct or convert such tendencies as are destructive of the social good. Identical with the process of religious education is the individual's increasing participation in the worship,

work and fellowship of the world, and his increasing contribution to its progress toward the social ideal.

"4. In order that this development of the individual may take place, society must provide for every child:

"a. A community dominated by the spirit of brotherhood, whose individual, cooperative and institutional activities in worship, work and fellowship he may imitate and share.

"b. Within this community, definite training for skill in these activities, and in their intelligent direction and control through study and discussion.

"5. The goal of religious education for the individual is thus seen to be the completely socialized will, expressed in a life which is sharing increasingly in the knowledge and work of an eternal society, and in the joy of human and divine companionship — in a word, world-citizenship.

"The goal of religious education for society is the reorganization of institutions and enterprises in such a way as to provide for all individuals the stimulus of the religious heritage of the race, and equal opportunities for health, education, work, play and worship — in a word, world-brotherhood."[1]

[1] *Religious Education*, June, 1917.

CHAPTER II

BABIES

Foundations of the Religious Life

During their first three years, children are laying foundations of selfhood, of individualized personality. They are building up an *experience* with which to fare forth into the world. They are preparing to proceed under their own steam and without orders.

The Baby's Mind. It is hard for us to realize the utter emptiness of the baby's mind. William James has somewhat ambiguously referred to the child's world as a big, blooming, buzzing confusion. But confusion implies a contrast with an already organized experience, and the baby has no such standard of comparison. Furthermore, we are conscious only of what we react to, and the baby reacts only to simple and selected stimuli. His consciousness, so far as it exists, has to acquire definiteness. He has to learn to give more than fleeting attention to any one thing. His mind is perhaps in something the same condition as ours is when we look at a bright jewel so hard that everything else fades out of our vision. We see and feel nothing but that jewel. That is all there is to our consciousness — as though we were identified with the bright object and it were the sum and substance of life for us. Everything else is emptiness. Our consciousness has no margin. Now if we can imagine this narrow field of consciousness to shift from one sensation to another, each sensation being

for the moment the sum total of consciousness, we will approximate what the child's mind must be like. It is very simple and vague, and probably chiefly a sense of pleasure or pain, of satisfaction or dissatisfaction.

The repetition of experiences that satisfy and that annoy gradually builds up a broader mental field. There are memories and expectations as well as immediate pleasures and pains. Certain events, like having a bottle, are associated with certain other events, such as a feeling of hunger followed by a feeling of satisfaction, or with the appearance of the same visual, tactile and aural stimuli caused by the approach and the voice of the mother. Certain bonds are being fixed between definite situations and definite responses, so that the repetition of the situations sets going the responses. At first only the whole situation effects the response, only the mother plus the bottle plus the milk plus the feeling of the strong arms and the sound of the comforting voice. But gradually the response of feeding is made or attempted to one or another part of this total situation. The appearance of the mother may start going the sucking motion of jaw and lips and the wriggle of arms and legs that show an expectation of being picked up. If no bottle comes with the mother and the baby is hungry, there is annoyance, and the baby cries, unless other satisfactions crowd out the disappointment.

The Basis of Morality. Such simple bonds are being made in considerable numbers as the result of what grown persons do. The more regular the treatment by grown persons, the more quickly will the baby get meaning out of his experiences, and learn the signals or part-situations that indicate what is going to happen. If the display of the bonnet and the cheerful " we're

going out now," is always followed by a ride, it will always mean a ride. If it is sometimes followed by a ride and sometimes not, it will not be understood, and baby will be confused and helpless or unresponsive. The same is true of all the other signals we give. They must be uniform to be intelligible and effective. If baby has learned from experience what the objectionable, but common, "mamma spank" means, and then the phrase is used as an unfulfilled threat, it will lose force as a means of control. Or if punishment follows some misdeed one day but not the next, or if the same punishment follows a wilful disobedience or harmful act as is attached to some harmless prank, the child has no basis for forming any independent moral standards. His world is arbitrary and erratic: he will be arbitrary and erratic. With no definite and recurring associations between conduct and standards of conduct, his action will be determined not by standards nor by habits, but by caprice or the effort to escape punishment. A moral being can be produced only by a moral environment.

We all understand how our interpretation of new experiences is based upon our old experiences, how the old comes forth to meet and absorb the new. We see all things through the colored glasses of our experience. Each step depends on what precedes, and each step influences all that follows. The further back we go, the more important, therefore, is our experience. If our first experiences are with a harsh, unsympathetic, autocratic and irregular social environment, we grow up with this sort of an experience as our only means of interpreting the world, and our whole life is warped and twisted because of it. It is exceedingly important,

therefore, that every effort be made, from the earliest beginning of consciousness, to provide a sane, loving, just treatment, unvarying in its rules and promises and routine.

The Basis of Self-Control. Such regularity of treatment not only provides the foundation in experience for the growth of ideas of order and justice, but also establishes the definite habits that constitute the basis of self-control. Before the age of four or five such self-control is, of course, rather mechanical. All it means is that this little bit of humanity will perform certain acts not only at the moment when his mother is present to require it of him, but also when she is not present. If in his creeping voyages of discovery he has, by proper training, acquired the habit of not touching certain books on low shelves, he will refrain from touching them without physical restraint. If he has not acquired any such habit, he will have to be constantly controlled from outside and will lack the kind of experience which can be developed as time goes on into conscious choice of acts; for, as Royce says, one cannot choose effectively to do what one has not already done.

In building up a world of order, where things happen in ways which can be anticipated, the child is laying the foundation of the sense of justice and of moral law that will come as he grows older. And in acquiring habits of regular and correct response to the regularly recurring situations of his limited world, he is laying the foundations of the self-control which his growing consciousness of self will one day recognize as his own.

The Common Consciousness. Consciousness is a social product. What the baby is aware of is determined by what the mother and nurse and father and older

brother and sister decide upon. He is fed and bathed and played with by persons who are themselves conscious of certain things. The baby's consciousness is a reflection of theirs. His instinctive tendencies find expression in the channels which their minds have already laid out. Everything he touches is a human product or is interpreted by the uses to which human intelligence has put it. His daily regimen on the basis of which he is gaining a sense of order and of goodness is planned by others. Whatever mind he has is so built up, therefore, as to fit in with other minds. His mind *is* other minds. Their consciousness is his, and he has no other.

But it is not only in his notions about the world of things that he is reflecting the minds of others. He also picks up their attitudes and moods. Just what the mechanism of his emotional sympathy is is uncertain. It may be that the subtle facial expressions associated with elemental emotions such as fear are instinctively responded to by the baby in such a way as to arouse the same mood in him. At least he will frequently show signs of similar emotion even though the object which stirred the emotion in his elders is absent or entirely incapable of affecting him. At all events, the *color* of the family consciousness is in some way responded to by the children, and they either absorb it or react against it. They are happy when the rest are happy, sad when they are sad, nervous when they are nervous, calm when they are calm, cross when they are cross. They are at one with the rest. Their consciousness is a common consciousness.

Professor Kirkpatrick[1] gives several instances of be-

[1] *The Individual in the Making*, pp. 79, 80.

havior which illustrate this reflection of the feelings of others:

"Girl of fifteen months. Nearly always smiles, even if crying, when anyone smiles at her."

"Girl of twenty-two months says 'cry' in a pathetic tone when looking at a picture of some one crying. She did this once when only the attitude indicated grief."

"Girl of two years. She heard some one say in an expressive tone, 'I was scared when I saw how much oatmeal there was.' She dropped her spoon and seemed afraid of the oatmeal she was about to eat until reassured regarding it."

"Boy three years. His mother was uneasy, not knowing where his sister was, but said nothing about it and tried not to show it. Soon he said he wished he could see his sister, and finally, 'I am not happy, Mamma,' evidently having caught the feeling from his mother."

Premonitions of Selfhood. The process by which this common consciousness is broken up into parts corresponding to individuals is gradual. At first even the body is not distinguished from other objects. By getting a double sensation when touching one part of the body with another, as when the hand hits the toes, a difference is distinguished which in time becomes standardized. It seems necessary, however, to have all sorts of sensations on every part of the body before the distinction between the body and other objects is complete, if it ever is complete. A child was observed to bump her head against her bed. Feeling her head in a puzzled way, she went up to the bed and bumped her head purposely. Another child of three bit her fingers till one bled to see if the fingers were a part of herself.[1] Then comes the time when, sometimes seriously, sometimes in play, the children look upon all objects as just

[1] Kirkpatrick, E. A., *op. cit.*, p. 82.

like themselves. Trees, animals, persons, dolls, all are treated alike, with the expectation that they can understand the usual signals by which wants are made known, and will do as they are told. This, however, may be largely, if not wholly, the result of the way others talk to children about inanimate objects and animals, as having thoughts and feelings, and as being able to talk.

But the gradual growth of an independent train of memories, tied up with the individual tendencies to behavior that more and more emerge in consciousness as, " baby wants this," or " baby wants that," begins to reveal to the child that consciousness is not general but individual. Naturally he does not use these words. He just is conscious, now and then, of a difference. He has desires that do not all meet with approval. His activities are broken into by others. He is aware that people laugh at some kinds of acts and frown at other kinds. He discovers that among the signals he is learning to use there is one that refers to himself, and others that refer to other persons. This difference, between baby and mother, say, is at first the same as between kitty and mother. But around the idea of baby there come to be associated these thwarted desires, these approvals and disapprovals, so that these experiences become " baby's " experiences.

The next step, or better, the next stage, for it comes rather as the tide comes, in waves that roll farther and farther up the shore — the next stage is the " I " stage, where the thinker becomes aware that the thinker's and the " baby's " experiences are the same thing, set over against other thinkers or " I's " who do not have the same experiences. This separation is never complete in any of us. In mob action, to which we all are sus-

ceptible, this distinction between self and others is broken down, and the individual is "lost" in the crowd much as he was when a baby. All of us are more or less "suggestible." That is, all of us respond, without any inhibiting thoughts of our own, to many ideas and situations presented by others. We eat what is set before us. We dress as fashion dictates. We are colloquial in ideas and words and behavior. Out of this mass of suggested and uncriticized behavior the child slowly emerges to a certain level which he maintains till adolescence brings its new experiences to send the consciousness of self shooting still higher.

These emergings of the consciousness of self begin to appear with the use of language. There is a good deal of the experimental about them, as though the child were playing with a new toy to see what it would do. With each new success in independent action, he gains more confidence, till one day he will deliberately "disobey," just to see what will happen.

If this separation of the self from the common consciousness takes place too rapidly, before there is sufficient experience to give it body and substance, there is danger that the child will become morbidly self-conscious — a person set apart, lacking in sympathy and unresponsive to the group life. When punishment, which usually disrupts the common consciousness, is not accompanied by some means of restoring the child to the common life, it is a deadly weapon, especially later in childhood. Continuous disapproval unrelieved by a sharing of interests with a child is almost certain to make the child either "self-willed" or "sullen" or openly obedient while inwardly rebellious. Too much attention leads to similar results. Display before strangers,

doing tricks to make friends laugh, being the center of interest constantly for any cause at all, carries in its train a host of problems in the achievement of a normal personality that ought never to arise. Far better is it for the child to come into the possession of himself through the normal processes of social living, in which adjustments to the group life are gradually made, and in which he is able to discover himself not as the cynosure of admiring eyes but as a member of a cooperating household working together for some recognized common interests.

As the child lays the foundation for self-control and a sense of an ordered universe through his regimen of daily living and consistent treatment, so does he lay the foundation for social-mindedness in the attitudes that he picks up from his associates and in the kind of a self that they encourage in him.

Laying the Foundations of Religion

1. **The Sense of Justice and Order.** The child's capacity for religion does not begin at any one moment. It comes gradually, just as his consciousness of selfhood comes gradually. The child can be religious just as soon as he can be a person and maintain a self-directed relation to other persons. But the nature of this childhood religion, which comes into its own between the ages of four and six, depends on what has happened to the individual during the preceding years. His religious development may be greatly facilitated or greatly hindered according as its foundations are wisely or unwisely laid.

The necessity of providing an ordered experience as the basis of a sense of justice has already been suggested. Children's minds work logically. Not distorted by

prejudices, they go directly to a conclusion from the facts offered. A boy three years and eight months old prayed that God would make all the days Sundays so that papa would be home all the time. He had thought that all out by himself. This is an example of how babies put two and two together in ways that often startle us. The results are of course often absurd from our point of view, just as the ideas of savages seem absurd. But with the same data, the same vague ideas to work with, we would do about as well. Listen to people talking about something about which they know little or nothing, but about which you know a great deal! Women are amused at men's comments on dressmaking, and men heretofore have been amused at women's struggles to make sense out of a political platform, which, again, seems to the economist so stupid a document. It is not the comments of the imbecile that amuse us, but the comments of the intelligent upon an unfamiliar subject. So the children amuse us by their efforts to build a world out of nothing.

Some sort of a world they are going to build, and it will be a reasonable world, a world governed by law. The law may be, "Insist on having your own way and you'll get it," or, "Wheedling pays," or, "Do unto others as they do unto you," or, "Crying hurries the bottle." Or it may be, "There's no use fussing," or, "To put away toys is part of the game," or, "Trying always pleases," or, "Penalties never fail," or, "Mother knows best," or, "Love rules." It is hard to put into words the rudimentary ideas of babies. Yet they seem to understand far more than they can themselves formulate, and can get meanings long before they can communicate meanings in words. From the day they are born

their training begins, and the impressions are being made which will gradually broaden out into a knowledge of the world. If love never fails — or, failing, acknowledges its failure — if the grown-up world gives evidence of being controlled by a beneficent purpose and not by selfishness, if "to be good" is associated with the maintenance of the common consciousness rather than with the whims and fancies of petulant parents; in other words, if the child is born into and lives in a Christian family, there is some chance of his waking up some day to find himself a Christian. God can mean vastly more to a child who has experienced justice and love than he can to a child to whom justice and love are foreign. To such an unfortunate, God, if the name be used at all, will be a word to conjure with, or a reckless and terrible Being to fear. There will be no possibility of aspiration toward the good, nor of the organization of the tender character in terms of an ideal person, unless there is some just, permanent and loving Standard in the child's experience to which he can refer, and upon whose approval he can count. And as yet, his standard is a person, not a formula. His associates, therefore, need more carefully to adopt something of the inflexibility, the decisiveness and uncompromising clearness of a definitely stated standard. Granted such an ideal environment, the child can easily *aspire toward* something bigger and better than himself and can conserve his achievements by his sense of parental approval. And this effort is, for the baby, religion.

2. **Foundations in Habits.** Religion is more than aspiration and more than a philosophy of life. It is life itself improving itself. It is mind at work upon the problem of being a person, of moving toward the

achievement of the personal ideal. Spiritual progress is not made apart from the hard facts of every-day physical living. A good man is not one who spins beautiful ideals the while he curses his neighbor for disturbing him in the process. Character is physiological. It is an equipment as well as a purpose. It implies that a person can do what he would do.

This moral machinery of living the child, too, must begin to build, if he is to acquire character. The babies in the cradles are, as a matter of fact, beginning to build this machinery from the moment they make any response at all to human beings, which is right soon. The foundations of long standing habits are being laid from the very beginning. If these foundations are weak and shaky in view of the building that is to be built on them, there will be a general disaster later in the form of a weak and shaky individual.

The secret of our modern success in bringing up babies lies just in this definite training in habits that will count for future living — habits of eating, sleeping, playing, waiting, and so on, that enable the child to take his place in the family life rather than make the family life take its place in the baby's daily schedule. Such harmonious functioning as will promote general good feeling is a distinct contribution to the kind of atmosphere that favors the growth of Christian sweetness of temper. Regularity in daily living becomes conscious, and consciously desired, only if it is already experienced and found desirable. And if this regularity is a part of a *family* regimen, the emergence of it in consciousness will carry with it the recognition of the family regimen and the desirability of choosing to *work with* the family rather than against it.

Those who have seen babies growing up with the expectation of " having their own way " irrespective of the effect of their own way on others realize how frequent are the disruptions of harmony, and how irregular the happiness of all concerned. License breeds license, and the process of overcoming the essentially self-centered point of view that is the outgrowth of such a scheme of life is exceedingly painful. A child brought up as one member of a cooperating group into whose life he is made to fit until the desire to cooperate is born of the satisfactions such cooperation brings has no such difficulty in adjusting himself to the common life. He has acquired the habits on the basis of which his ideals and purposes, as fast as he becomes conscious of them, can be built into the structure of character.

3. **Foundations in Attitudes.** No less important for religion are the attitudes that are generated in the child's mind during these early months of first experiences. The deliberate cultivation of habitual attitudes that characterize the Christian religion is entirely possible if we apply the laws of learning to the process. Attitudes are the antecedents of ideas and purposes. They are our virgin responses to all that affects us. It is the attitudes of our friends that most interest us, not the words they use in expressing them. They can be expressed without words in the universal language of facial expressions and gestures. The expression, to be sure, can be imitated and assumed, but not the attitude. We need assurance of the way our friends *feel* toward us, not of the way they think of us. Love covereth a multitude of sins. The open-hearted acceptance of friends is the basis of all higher social intercourse.

These attitudes toward persons and toward behavior

begin to be formed very early. The flavor of family life is reflected in the faces of the little tots before they can talk. The disposition of good-will or the disposition of cantankerousness is easily cultivated by the way the baby is treated by mother or nurse, and by the way mother and nurse and father and brother and sister treat one another in the baby's presence. The prevalence of unchristian attitudes in the family relationships is almost certain to promote the same attitudes and the same customary emotions in the heart of the baby. If their opposites can be made the law of the family, the baby will gain a tremendous start along the road of friendship and love that one day will lead into the City of God.

Mrs. Mumford[1] calls attention to the effect upon children of the prayer attitude of parents. The regular recurrence of the evening quiet time on going to bed begins to make its impression upon the baby before it can understand the words that are said. With the evening hour there comes to be associated the voice tones, the softened manner, the family hush and slowing down that are essential for the sober reflection of worship. This should not be a sad hour, but rather one of renewed fellowship, in which the less boisterous, yet not unplayful activities, such as story-telling, singing and reminiscing, are the expected and enjoyable events. The mood that accompanies a true prayer by the mother at the child's bedside will find expression in the mother's subdued voice and in the subtle facial expressions to which children are so sensitive. And so the habit of the reverential attitude necessary to worship will be established as the accustomed attitude of bedtime,

[1] *The Dawn of Religion in the Mind of the Child.*

making the practise of evening prayer, as the child grows old enough to pray by himself, a natural and easy thing. What a relief in contrast with the all-too-frequent bedtime complaints and outbursts of temper on the part of both parents and children!

The morning, too, has its appropriate mood of joyous anticipation of the day's experiences. If this is real to the parents, it cannot help affecting the children — and, unfortunately, the reverse is equally true. Many a good hour is saved for work and play by the habit of alertness in the morning. The prayer of morning is a prayer of outreaching faith, and carries with it an exuberant and overflowing eagerness that colors the whole day's work. There is no room in such a mood for dawdling and fretting over dressing, which, to say the least, is distressing to everybody, and therefore an unsocial way of behaving. The early establishment of the opposite attitude as the morning attitude will go a long way toward preventing the growth of the characteristic dilatoriness of childhood, and will make it easier to invest the difficult art of dressing and bodily care with a much needed interest.

4. **Foundations in Common Consciousness.** References have already been made to the maintenance of the common consciousness natural to childhood, out of which the individual consciousness emerges, and with which it is contrasted. The feeling of oneness with the group is one which comes *after* the individual has begun to become conscious of his selfhood. The appreciation of union is therefore simply an accompaniment of the appreciation of selfhood. They are two sides of a shield, and neither is possible without the other.

Both may be distorted, however. The child's consciousness of self may be the outgrowth of an unsocial

experience, in which case he will be himself unsocial. His sense of self will be developed in opposition to others rather than in cooperation with others, and he will become a misanthrope or recluse. His independence will be bravado and self-glorification, or self-seeking, rather than deliberate self-effacement in the larger interests of the group life.

As is his consciousness of persons so will be his consciousness of God. God, the great Father, should at first be absorbed as part of the mental furniture which he unquestioningly takes for granted. God should be a part of the common consciousness, a member of the group. And when the transition to personal consciousness takes place, God should be individualized as well as father and mother, and in the same general way. That is, there should grow up a rapport, a consciousness of two selves who are yet in harmony with one another, because they choose to be. As such common consciousness among individuals is maintained by common action, so it is with God. Doing as God does or as God wishes keeps up the feeling of union. Doing as God does not wish breaks the feeling of harmony and makes necessary a readjustment. If God is associated with all that is best, with all the childish aspirations and moral successes, there will be built up the foundations of a vital religious fellowship which can readily grow in meaning as the child's world grows. A universe that is at bottom personal rather than capricious is a universe which even a child can feel at home in; and it is such an interpretation of the meaning of life, I take it, which Jesus believed in and associated with the calm confidence of childhood in the goodness of everything.

SUGGESTIONS FOR STUDY AND OBSERVATION

Locate several children under five years of age, and, if possible, ranging all the way from a few weeks old, and make plans to observe these children occasionally when they are awake. Children passing by in their go-carts or playing in the parks or streets are just as real and just as interesting as when they are at home.

1. What do these babies seem to be interested in? What do they do? Don't say they "play." Say exactly what they do with arms and legs and voice.

2. What do they take pleasure in? What causes them annoyance?

3. Describe instances of apparent self-control or self-direction, recording the exact age, and the circumstances. Compare Case 1, App. I, page 254.

4. Describe the social environment of the children you are observing, from the point of view of the children. With whom do they come into contact? What do these persons do? How are the child's satisfactions and desires dependent on them?

5. Read the cases of children under four in App. I, pp. 254–257.

The following books will be found to be of especial service:

Mrs. E. E. R. Mumford, *The Dawn of Religion in the Mind of the Child.*

H. F. Cope, *Religious Education in the Family.*

CHAPTER III

FIVE-YEAR-OLDS

Achieving Selfhood

Cooperation and the Discovery of Self. What the babies learn in the way of religious behavior they learn from their elders chiefly: by their efforts to put two and two together, making up their own little worlds of thought out of the fragments thrown to them from the great unknown world of grown-ups; by their attempts to please father and mother, and do what wins their approval; by their gradual discovery of the possibility of getting what they want by making use of people; and, finally, if they have been wisely trained, by their additional discovery that there are other desires besides theirs that are seeking satisfaction and that they are happiest when deferring to the desire of the home group as it finds expression in the family regime or in parental control.

By the time a child goes to the Beginners' Class, he should be trying to make his adjustments to the group life. He should have at least occasional lapses into a cooperative frame of mind. By the time he has entered the second year of the Beginners' work, that is, when he has passed his fifth birthday and is in his sixth year, he should be habitually cooperative. Otherwise, his presence with the other five-year-olds is a disturbing factor and destroys the unity of the class. Ordinarily, then, the four- and five-year-olds should not be in the

same class in church school, and the criterion of advancement should be primarily the actual ability to take an intelligent part in the activities of the older children.

The training we can give to the four-year-old is more of the type that he gets at home. It is a continuation of the older person's effort to help the youngster find himself and to find other folks. He is hovering on the threshold of true self-consciousness, and we must patiently wait for him to enter, of his own accord, the larger world of real persons, before we confront him with the more serious problems of conscious social adjustment.

The Enlargement of Experience. Coincident with this stretching of the child's social imagination is his entrance into a larger world. Home has been his sphere, or rather his home base, from which he took his frequent departure on long excursions into the childish world of fancy. But now come school, new playmates of his own age, teacher, the sight of older children at play. The world is not just father and mother and brother and sister and cousins. It is these plus, oh, so many, many children. Try to recall the first time you were in a great crowd such as gathers in a college stadium or a circus. How vivid were the people and how keen was your consciousness of the presence of humanity in the large. And so the child feels, when for the first time he walks into the kindergarten room with its twenty or thirty children, or sees the older children marching through the halls in never-ending lines to their various classrooms. No wonder the youngsters are at first dismayed. They didn't know there were so many people in all the world.

At once upon entrance into this bigger world of children, the child's former world of toys and dolls and blocks and whistles and convenient father and mother

takes on new meaning. These articles of the solitary play of imagination become spiritually marketable. They become the materials of social cooperation. They are also the interests of others and therefore the basis of a common interest through which the delights and the difficulties of social living arise.

The Clash of Imaginary Worlds and the Discovery of the Real World. The delights and difficulties are both real and both essential to proper development. Were it not a pleasure to play with others, the little conflicts of thought and feeling which spur the children to clarify their thinking would not occur. They would continue to play alone. And when the imaginary world of one is little by little brought into touch with the imaginary world of the others, the fancy-free way of thinking receives a check, and the children are all forced back upon their common experience with a common world of things and people as the final arbiter of truth and reality.

The Cosmopolitan. The child's world is further enlarged by his seeing what other children do. Each one of these kindergarten children has been brought up in a home whose life he has been exclusively sharing and whose way of doing things he has been imitating. Now these different children, from different homes, and representing the characteristics of the different homes, all come together, and therefore bring into one room all their various interests and activities. Instead of having simply their own home life to imitate, the children now can imitate a great variety of behavior. Johnnie plays with his blocks in a most fascinating way, and Edward must do it just as Johnnie does. Likewise Edward's particular strut and puff as he pulls his train

of cars is an accomplishment that stirs Johnnie's ambition. And so the different ways of doing things which the different children bring with them are pooled in a common stock of experience and the whilom provincial member of the Tenny family becomes a cosmopolitan, brushing up against the Olsons and Smiths, the MacDougals and Murphys, the Hahns, and Trabues, and so mingling not only the family traits but also the national habits that appear in the plays and games of the offspring.

Individual Interests and Their Submergence in the Group-Life. But the pleasure in doing what the other girl or the other boy does is not the only enjoyment of the five-year-old. He also wants to have his own way and to display his own talents. That is why he has something to be imitated. He does it his way first and shows the rest how. He wants his chance. His story must get a hearing. This is a wholesome thing, provided it does not mean simply the display of conceit. What we desire is that each child shall make his contribution to the group life, and that his contribution shall be his own.

The transition from display to cooperation is well illustrated by the responses of the different children to the teacher's request for illustrations of the subject of the story. One child gives an apt illustration from his own experience. Another cannot think of any, and so, apparently in a cooperative spirit, begins to tell a story of her own that has no particular relation to the subject under discussion. A third is insistent on reciting a poem entirely irrelevant to the theme in hand and with the obvious desire to show off. How to help the second child to make her contribution intelligent, and how to

secure the cooperation of the third, are real problems in kindergarten teaching.

Natural Tendencies and Characteristics. The "animal" life of the immature human has analogies with the immature life of other species. There is the same delight in multiform activity. The essential wriggle of the confined child is not a sign of degeneracy but of health. It is normal for a child of five to be active with his whole body. The finer control of energy, by which the larger muscles are allowed to rest while a small group of closely coordinated muscles — hand and eye — are kept in continuous operation, has not been attained. To draw a picture, therefore, requires the motion or tension of legs and trunk and mouth and tongue as well as of arm and hand and eye.

But not only is action imperative; it is also impulsive. There are few pauses for reflection upon consequences. One act leads directly to another with little intervening thought. This does not mean the absence of imagery. It means that the mental life is like the observed physical activity — a series of rather disconnected and playful images accompanying a series of rather disconnected and playful acts. As activity is playing with things, so thought is playing with images of play. It is not so much the object or scene that is imaged as the action.

The story of the *Little Blind Girl*[1] was once told to a group of children including some six years old. The climax of the story, from the adult point of view, is where, for the first time, the child sees her mother's face. Yet not one of the younger children afterwards expressed any interest in this dramatic ending. It is not the mother's face but her action that interests most children.

[1] Lane, *First Book of Religion*.

The famous Ketchup Story[1] well illustrates this playing with images:

Once there was a man who ate ketchup. He ate ketchup on his bread and on his meat and on everything. He ate too much ketchup. His friends all said, "If you eat so much ketchup, you will be sick." But he kept right on eating ketchup.

And then, one day, his arm fell off. But he kept right on eating ketchup. He ate ketchup on bread and on meat and on everything. He ate too much ketchup. And his friends all said, "If you eat so much ketchup, you will be sick." But he kept right on eating ketchup.

And then, one day, his leg fell off. But he kept right on eating ketchup. He ate it on bread and on meat and on everything. He ate too much ketchup. And his friends all said, "If you eat so much ketchup, you will be sick." But he kept right on eating ketchup.

And then, one day, his head fell off. And then he *was* scared. And he ran straight to the doctor. And the doctor looked him in the eye and said, "Young man, if you don't stop eating ketchup, something's going to *happen* to you!"

The Interest in Activities and Purposes. Kirkpatrick[2] quotes the definitions which a four-year-old child gave of common objects:

Ankle — means to walk with.
Apple — means to eat — just to eat.
Baby — it means babies that creep just like this.
Ball — it means balls for playing tennis or anything.
Book — A book you read. You're reading a book.
Boy — Oh, boys — They're boys that walk of course. The boys go in the house and play and walk around.
Chair — A chair means to sit in.
Girl — Why, girl means to go to school.
Hat — To wear on your head.
Papa — To take care of you.

[1] The author does not know the source of this story and tells it from a single hearing of some years' standing. If it does violence to the original, he begs pardon.
[2] Kirkpatrick, *The Individual in the Making*, p. 163.

More and more the imagination of children is taking in the future as well as the present. There is a growing sense of continuity and custom, and a growing interest in standardizing modes of behavior. The function of objects, more than their appearance, arouses their curiosity. This is a matter of no small importance to religious education. It offers a problem as well as an opportunity, however, for once the function of an object or mode of behavior is grasped, any change or enlargement of the idea of what the object or act is for is difficult. The vividness of imagery apparently rejects changes automatically. Any stimulus, such as a story, which has once set going a set of images, must be told again in exactly the same way. The change of a word is resented, for it probably interferes with the imagery already fixed.

Similarly, if a particular act has ever secured a pleasing result, the act will be carefully repeated when the same result is again desired, although there may be no logical connection between them. And if the expected result does not occur, violence is done to the child's notion of a stable world.

A small boy was asked one day to say grace at table. It happened that his uncle, of whom he was very fond, was sick. So he said for grace, " God bless Uncle George and make him well." That was a quite satisfactory way to meet this situation of having to say grace. And so, thereafter for some time, long after Uncle George was quite well, the boy's grace at table was, " God bless Uncle George and make him well."

The advantage that the interest in activity and in standard activity or fixed forms gives us is of several kinds. In the first place, it is relatively easy to form

habits of conduct. Behavior, as such, is prominent in the child's mind, and correct behavior, that is, customary behavior, is all-important. The child wants to do the right thing and insists that others shall also. How many youngsters are shocked by the table manners of their fathers! But only when they have been taught some other way of holding fork or spoon. It is exceedingly important that the habits which are formed *are* correct, therefore, not only in the child's eyes, but in the eyes of the "best people." The standards of behavior for the child must be Christian standards from the very beginning.

In the second place, the interest in activity is, in germ, an interest in purposes. To be sure, the five-year-old does not form very extensive purposes. But he wants to know what things are *for*, what *their* behavior is, what they are used for by people. And he wants to know *why* he has to do some things and not others. Here is one opportunity to help the child make the beginning of a religious interpretation of his life and of the world. He is systematizing his thinking already. What kinds of purposes is he himself forming, and what kinds of purposes does he find others forming? From the Christian point of view, what *are* things for, and what *is* the reason for our behavior?

The Parental Instinct. Besides the original tendency to activity of various kinds with its mental associates which we have been describing, there are other instinctive tendencies that provide fairly definite forms of behavior. The most significant just now is the parental instinct, with its nursing activities. The child fondles and pets everything, including father and mother. This is largely automatic, and the mental reflections of

this sort of activity gain definiteness only with an extended experience of the results of this indiscriminate mothering.

It is quite important, therefore, for the proper development of Christian habits of conduct and thought, that the parental instinct be given direction. The tenderness of feeling that apparently accompanies mothering activity must not be allowed to become sentimental or mushy. The desire to help must be made intelligent in its operation. The children must be taught to find satisfaction in activities that really help. That is, the relatively automatic acts of superficial helpfulness must gradually become purposeful. Delightful as is the spontaneous and impulsive caress, we must not confuse it with true thoughtfulness, which has a conscious aim, namely, the interest of the other person. By emphasis on thoughtfulness for others, by encouraging the generous impulse to work its way through a consideration of various possible generous acts to the selection of the act that best meets the other person's interest, we can gradually transform the blind impulse into a controlling purpose, which is Christian in its essence.

A certain wise teacher of Beginners is accustomed to ask each pupil why he brings a penny with him. This is a puzzler for most children. If they have any idea at all, beyond the fact that mother said it was the proper thing to do, it is usually a general notion of miscellaneous and undirected helpfulness. But the pennies accumulate, and the question arises as to what to do with them. The teacher is not contented with impulsive answers, such as "give them to the poor children." She desires an intelligent grappling with the problem of giving. So as various definite objects of

expenditure are suggested, she encourages an estimate of need, and tries to secure a judgment as to the relative needs of the different objects, and a real endeavor to find out how the money will cause the most happiness or do the most good. The blind generosity of the children is being transformed gradually into a wise Christian purpose. One of the objects which is of particularly vital interest to this class of Beginners is the purchasing of milk for some babies in a near-by day nursery. The children understand the babies' need of milk and can be shown how important it is that they have good milk. Their parental tendency to care for these little ones finds a wise as well as a satisfying outlet in spending their savings in this way.

Children's Fears. A great deal has been said about children's fears, and of their place in " primitive " childhood religion. Undoubtedly fear was a component of primitive man's religious experience. But we are no longer primitive, and the things that made him afraid are not the bug-a-boos of civilized man. One achievement of the Christian religion has been to eliminate fear from the heart of man. Why should the child be dragged through the experiences of the savage, when, as we know, the child's native tendencies to confidence and love are precisely the central attitudes of Christianity?

That children have fears is true, though frequently these can be traced to the vicious stories of nurse-maids, or even to foolish mothers, who try to scare their children into good behavior. Better were it that a millstone were hung about their necks and that they were cast into the midst of the sea. A child once possessed by fear is in some degree always abnormal. The very structure of

his brain builds itself around the acts and fancies that grow out of a dominating terror, and forever after those connections or habits of act and thought survive to destroy his peace and efficiency of mind.

Our work as teachers of religion is to prevent any such fears arising and to disperse them as rapidly as possible by corrective teaching if they have already taken possession of the child. That religious (Christian) teaching is a powerful antidote to such conditions is well established.

A pleasing result of teaching a child about the Father's care is seen in the following quotation from a mother's account of her efforts to train her daughter in the use of prayer: "She is a very timid child and has been afraid of imaginary things after she was in bed. This fall I have taught her to ask the Father to take care of her. She has done so and the fear has practically vanished." (Age, six years.)

The Desire for Approval. One other strong tendency of childhood remains for our attention. It is the great satisfaction children of this age take in the approval of their superiors — parents, teachers, and older children — and the pain caused by the disapproval of these same associates. Here is a powerful weapon for good or ill. Out of it grows that desire for the approval of one's own best self, for the approval of the best selves in others, for the approval of God as he makes his will known through conscience and the demands of the ideal society. It is a dangerous weapon, however, for it may lead to the desire for popular approval, for the acclaim of the crowd, or for the insidious flattery of those whom we contemn. It may rest satisfied with what the lower self dictates, or it may be constantly vacillating between

one master and another, seeking now one approbation and now another. A unified source of approval is essential for a unified personality, and this should be, of course, what we mean by the approval of God. Some such unifying will as is formulated in the idea of God, and some such unifying experience as is typified in the experience of fellowship with an over-will, are essential for the achievement of that unity of soul which it is the function of religion to secure.

The Experience of God. The beginnings of the God-consciousness as they are taught by parents have already been discussed. The children in the Beginners' Department are not strictly beginners. They began their religious life before they came to the church school, and they bring with them also some idea of God. What should be the normal idea of God by the time the child is ready to enter the first grade? What sort of an experience of God will promote this religious development?

For we must not suppose that all ideas of God or God-experiences are helpful. Some may actually be irreligious, as this instance suggests:

"A little girl of five years, during that period of the child's life when it exhibits more or less the tendency to run away from home, became quite a runaway and visitor to other homes in the community, going at any hour of the day.

"This habit came to be a matter of great anxiety to her parents and a nuisance to neighbors and friends. The parents tried various methods to overcome the habit. They admonished her but it did no good. Then they tried keeping her indoors but this did not avail for, after her periods of confinement to the house, sooner or later she would be off from home. As a last resort, her father instructed the people in the community to ask Mary, his daughter, if she had the consent of her parents to go out a-visiting. If she replied that she had not, she should be refused admission and sent home.

"Shortly after the above arrangements had been made by my friend with his neighbors, Miss Mary set out to go a-calling on a Mrs. J——. When Mrs. J——, on answering the raps at her door, found that it was Mary she immediately inquired if she had gotten her father's permission to come. On receiving the negative answer, Mrs. J—— asked if she had then obtained her mother's consent. Upon learning that this consent neither had been obtained, she asked her little caller as to what she was doing there when she hadn't obtained permission from father or mother. 'Oh,' replied Mary, 'I do have permission. I asked God before I came and he said I could.'

"The child had been taught by the father to be religious, that is, in so far as he felt the child mind could grasp it, and particularly did he point her to God as the one whom we should all love and obey; and if we did, he would be our helper, and to him we could take all our troubles and difficulties and he would help us through them.

"She couldn't resist that strong tendency to run off, but as she must not go now without permission, she determined to go out on the campus in a corner and talk to God about getting the privilege to go a-visiting to Mrs. J——. She claimed that she did explain it all and seemingly to her childish mind came the right, the privilege, to go, and on the strength of her conviction she went.

"She had been taught that there was a value in prayer — that if she prayed and had faith, God would answer her prayer."[1]

Here is a child of five, who made use of God for *unworthy* purposes. Her God was distinctly inferior to her best self, though she regarded him as the final authority.

There was evidently an error in this child's teaching. An unethical mystical experience was taught as superior to her own moral judgment. This child should be taught to associate God with her own best self, not her worst self, and through the wise regulations of her family life she should have found ample experience of God's goodness and wisdom. Inasmuch as she was ethically, even

[1] See also Cases 12 and 19, App. I, pp. 258 and 262.

though not physically, superior to her God, her God was not a part of her real religious life. This is the sort of God that will soon be cast aside as superstition, unless this girl's vital experience can be transformed so as to promote her own religious growth.

On the other hand, many a child gets the idea that God is a great master-mechanic, doing astonishing tricks with stones and earth. The child can understand something of the achievements of such a God, because he has tried to make mud pies. But if we expect to get a reverential attitude toward God (and apart from the attitude of reverence, the idea of God is not religious), we shall be disappointed. A small boy of three and a half who had been taught that God makes the wind blow was exceedingly annoyed at God for blowing his hair into his eyes. What more natural? But this is not the basis of reverence. Indeed, a more natural idea of God was possessed by the boy who, in trying to estimate God's ability, said, " Why, he's so big he could spit from here to the barn." The God of nature, of stars and infinite spaces, is an adolescent's God. He depends for his supremacy upon a breadth and depth of imagination quite out of the five-year-old's range.

No. It is not God the Santa Claus, nor God the magician that supplies the religious needs of Beginners in religion. It is God the Father. Let us take our cue from the child's own interest in functions, in actions and purposes, in behavior. Let us interpret God to him through the behavior, not of things, but of people, and teach him to look for God in what men and women do when they are at their best.

The unseen companions of childhood are well known—not simply fairies with Santa Claus as the biggest fairy

of all; but ordinary little sisters and brothers with whom the imaginative child carries on what seems to be a vital fellowship. The notion of God as an unseen companion is not a difficult one for childhood. But what should distinguish God, the great Companion, from these other inhabitants of his world? First, of course, he is distinguished by his purpose, which is not to bring nice presents to good children nor to keep it from raining on the Fourth of July. His purpose must be interpreted in appropriate terms at each step in the child's progress, as the establishment of the Family or Commonwealth of God. Jesus was insistent in emphasizing God's purpose for the present and the future in terms of a reorganized society, and a new kind of person, who comes into being because of his relation to this new society. So the child's God must be a God of love and justice, and every advance in the child's moral consciousness must definitely be capitalized in his idea of God. His God must grow in moral purpose as he does, else he will be cast aside or cease to be an instrument of religion.

In the second place, the child's God is distinguished from his other unseen associates by the fact that he belongs to the fellowship which he does see. Father and mother and teacher, brothers and sisters and classmates, old and young alike, all acknowledge this fellowship of God and frequently speak with him. Only by this consciousness of social fellowship can the idea of God maintain itself in the child's growing experience of the world, and only so can his idea of God grow with his growing social experience.

Prayer. This leads us to the problem of prayer as a means of religious development. Up to this time the child's prayers have been largely his mother's. He is

trying to participate himself, especially in the family prayers, if he is so fortunate as to find them in his home. He has listened as his mother spoke with God at his bedside, and he has occasionally ventured to add a word of his own. But the need is growing for a more definite and complete fellowship, such as can come only through greater effort.

The major part of the training in prayer belongs properly to the parents. Unfortunately this work will be left undone in most instances. Much will depend, therefore, on the way the church-school teacher handles this problem.[1]

This is not the place to discuss the methods involved. The principle, however, is clear, and is well illustrated by the following incident:

Unsatisfied with the classic "Now I lay me," a mother sought a more natural prayer for her six-year-old son. The best she could think of was a modification which read as follows:

Now I lay me down to sleep
I pray the Lord me safe to keep,
And when the morning comes again,
Please help me to be good. Amen.

The first time he used this prayer happened to be after an occasion of recognized moral delinquency. A small cousin wanted to play with the boy's Hallowe'en cap, but was refused permission on purely selfish grounds. After saying this prayer, the boy jumped out of bed, ran and got the cap and took it to his cousin, saying, "This is the way to be good."

Defective as this prayer is in some respects, it at least was answered on the spot in a way quite within the comprehension of a child.

Many children so love the repetition of the same words

[1] Teachers of Beginners would do well to consult Mary E. Rankin's *A Course for Beginners in Religious Education*, on this problem.

that the thought-content is crowded out and the repetition becomes a mere incantation. This mere chanting of words has little if any value for the child beyond the momentary pleasure he has in saying the familiar form. The habit of saying the same form over and over again without thought as to its meaning may become so firmly fixed that the child may not dare to go to sleep without this ritual. This is of course mere superstition and is the farthest removed from Christian prayer. Many boys and girls on arriving at years of independence have suddenly waked up to the fact that they were saying a child's prayer every night which meant nothing to them, and, not knowing any more adequate ways of praying, have given up the practise altogether.

Even the child who found so much help in the prayer quoted above soon got to using it mechanically. Its rhythmical form helped in this devitalizing process.

A prose form, with more intimate touch with the child's life, would help solve the problem. Here is one suggested by Professor Coe:

"Jesus, when he was a boy like me, obeyed his parents; when he grew up he went about helping people, and was forgiving towards those who did him wrong. Help me, our Father, to be like him, and especially to be helpful to father and mother, to be truthful, and to be kind even to those who are unkind to me. Amen."

Opportunity for the insertion of special reasons for gratitude, or special events of the day for which the need of forgiveness is felt, or special interests and aspirations, or petitions, is desirable. The best guide to the encouragement of such intimate and personal relations with the Father is found in the mother's own prayer or in the family prayers, where the grown-ups themselves humbly confess their own shortcomings and their desire

for a closer approximation to the ideal of life for themselves and for every one.

Children must begin to organize their lives about an ideal which has as its sanction fellowship with an ideal companion. The keenest punishment for a normal child is the loss of desired companionship. He is quickly affected by any changes in the temperature of the spiritual atmosphere. He can be helped to be sensitive also to the attitude of the divine Father whose will is made known through his own higher desires, and through the higher selves of others.

The Child's Jesus. Teachers will ask, " What place has Jesus in the religion of a Beginner? " Obviously, any attempt to indoctrinate the youngsters with a philosophical formulation of the place of Christ in systematic theology is sublimely ridiculous. Fortunately it usually does little harm. But it may do harm by confusing the child's notion of God. " God is like Jesus," is a legitimate approach. But we find that Jesus' Godlike qualities can be understood by the child only through the medium of the child's own experience of these qualities in his own immediate associates. It is at best a secondary experience of God that the child gets if he must wait until he understands Jesus before he understands God. The simplicity of the gospel makes its direct appeal in present human life.

On the other hand, the Beginners are *beginners.* They have a long future before them in which Jesus will take a more and more prominent place. Such stories about him as will win their interest and affection are, therefore, wholesome even at this early stage. The baby Jesus they love. It is with the baby Jesus they should begin. But let us not introduce hopeless confusion into their

little minds by trying to get them to identify the baby Jesus with God, save as all babies are a manifestation of God in the love that they call forth. No wonder people are worried by doubts and difficulties when they are taught as children to pray to the baby Jesus for the gifts of fatherhood!

The acknowledgment of the leadership of the man Jesus, Master of life, will come later, when the appeal of his wonderful personality will enlist the enthusiastic devotion of the hero-worshiper. It is sufficient for the present that the boy Jesus should himself exhibit to the child all that is desirable in childhood, and that his love for children, when he grew up, should be a familiar story. For so will the childish ideals gradually cluster around him, and the childish heart respond to the call of his affection.

Summary of the Needs of Five-Year-Olds. Let us finally sum up the needs of youngsters of five which challenge the teacher of religion, and endeavor to formulate the aim and method of our work with them.

We must not forget the limitations in experience and physical equipment which determine the range of their activities. They can neither read nor write, but they can draw and sing and make things. They require activity, both physical and mental, for they cannot long remain still nor can they learn without doing things themselves. But their action must be directed so as to form habits of conduct which bear the Christian stamp. They do not respond readily to *ideas* of conduct, however. They need actual situations as stimuli to conduct, rather than aphorisms and proverbs and sermons. In forming notions of correct behavior, they need standard images of behavior in the form of stories and incidents embodying the desired behavior in recognizable form. But better than stories, even, is the conduct of teachers and pupils and parents, offering objects for imitation. As an offset to self-seeking tendencies and as a basis of Christian morality, they need the cultivation and ra-

tionalizing of the parental instinct. They need habits of feeling as well as of conduct, — the cultivation of Christian attitudes in the relations of home and school. They need, finally, a definite social interpretation of self and of the world, reaching as early as possible a notion of self as one of God's children, and a notion of the world as a friendly place to live in, and a place in which people are trying to do what God, the All-Father, desires.

The Purpose of Religious Education for Five-Year-Olds. To formulate our purpose briefly, then, it is this:

1. To develop a Christian type of social response in action and attitude, within the child's limited environment, both real and imaginary.
2. To assist him to a social interpretation of his environment which shall include God as the great Father of all.
3. To assist the growing consciousness of self to come to a head in a self-consciousness which includes a recognition of the reality and the claims of other selves, as also children of God.

The Essentials of Method Formulated. The essentials of our method can be formulated thus:

1. There must be a cooperative group-life in the class in which all participate as best they can. The children must find some common enterprises, which carry out in one way or another some truly Christian motive. The best condition is attained when this enterprise is itself definite cooperation with others outside the class, whether in the rest of the school or with some neighboring family or with neglected or over-favored children or with children of distant lands who are needed to enlarge the fellowship of the beginners and who also, it may be, need the loving help of our children.
2. Intimately associated with this cooperation in many forms of activity is the training in worship, through songs and prayers and verses, that serves to assist conscious fellowship with the Father, and to identify the best the children know and desire with his will.
3. And finally, there should be assistance from the teacher in the way of stories which embody examples of the desired conduct and which elicit the desired attitude and help to formulate the

desired ideal — stories of action giving vivid experiences of animals or children or men in situations that are like those the pupils themselves constantly meet.

SUGGESTIONS FOR STUDY AND OBSERVATION

1. Study the home and school life of a five-year-old and make a list (a) of conditions which favor Christian growth, and (b) conditions which hinder the same child's Christian growth.
2. Compare the plays of five-year-olds with those of twelve-year-olds.
3. How would you make the Christian idea of God vivid to children of five who come from non-Christian or unchristian homes?
4. What ideas of God have you discovered among five-year-old children? How would you change these ideas?
5. What play activities of five-year-olds can be made use of to promote growth in Christian living? How may these plays be used in a scheme of religious education?
6. Read Cases 10–19, App. I, pp. 257 ff.

CHAPTER IV

OBSERVING THE RELIGIOUS LIFE OF CHILDREN

The Science of Child Study[1]

If the suggestions made at the close of the two preceding chapters have been taken, the reader has by this time entered on that fascinating voyage of discovery, the observation of children. Probably certain of the difficulties that one meets in studying children have already been encountered. What shall we observe? What light will the things we observe throw on the problem of the religious life of children? How can we make the best use of the results of our observations? Before undertaking the interpretation of the next period of growth, we will take time now, therefore, to discuss these questions.

Selecting our Field of Study. Interesting as are all the facts of child-life, the needs of our study compel us to confine our attention to certain classes of facts, and, for the most part, to children who have passed the years of babyhood. So far as other classes of facts concern us, we shall have to take for granted a few general statements, or investigate their accuracy at some other time.

How to study children is by no means a new problem, as the numerous results of such study clearly indicate. We wish to know what children do. We cannot look directly into their minds and see their thoughts and

[1] This chapter is based largely on an article by the author in *Religious Education* for October, 1915, quotations from which are freely made.

feelings, nor would these necessarily point to what they are going to do next, even if we could see them. The only insight into their thoughts and purposes we can get is through the observation of what they do, nor is it unreasonable to suppose that what they think *is* what they do.

But all that they do is not of equal importance for our particular interest, necessary as is complete knowledge for a complete psychology of childhood. For such comprehensive knowledge, so far as it exists, we must go to the standard works on child-nature.

Our selection of facts for study is based on our interest in the child's religious development. It is his religious acts that most concern us.

Religious Behavior. What we are trying to produce in our schools of religion is the Christian type of life. And our product for each successive year is a type of life as nearly Christian as we can make it, in view of the limitations of the pupil in capacity and experience and environment. It is at once seen that it is far easier to describe and test the final product, than to describe and test the steps by which this product is reached. What, for example, should be expected of a child of ten in the way of Christian attitudes? In this or that situation, what may we rightly expect him to do, as the result of his Christian training? We know fairly well what to expect of him when he is grown, but we know very little about what we ought to expect of him along the way. Until we do know, we shall not be able properly to formulate our purposes with respect to each grade, nor to decide intelligently upon just the methods and the course of study needed to produce this desired result.

This does not mean that we have no aims, beyond our

desire to have our boys and girls grow to full Christian maturity. Rather have we been obliged in formulating these aims to depend almost altogether on the knowledge of childhood accumulated by persons not concerned with religious development. We know a good deal about all sorts of behavior which is more or less involved in religious behavior. But our direct knowledge of specifically religious reactions of children is very limited.

Here are some illustrations of the sort of facts that we should try to gather. A story was told in the service of worship in a certain church school which aimed to develop in the children grateful appreciation of what mothers do for them without pay, and to stimulate the resolve to make their acts correspond with this sense of obligation. That is, an effort was made to develop a conscious purpose to control their acts in accordance with an ideal. A seven-year-old boy had been in the habit of depending on his mother for help in dressing. One morning she was in a hurry and asked him to put on his stockings himself. He refused, but finally suggested that he would if his mother would give him a piece of candy. His mother asked him how it would do for him to put his stockings on first and for her to give him the candy afterwards. He thought a minute and then decided that he would have to put them on anyway and not take the candy, giving as his reason the fact that the principal had told a story about being paid for things (" What Bradley Owed "). He could not reproduce the story, but the attitude developed by the story had found actual expression in his daily life, and he achieved a moral victory that would have been impossible for him without that experience.

This, you see, is a brief description of a child's reaction

in a social situation. Now, suppose we had a thousand similar instances about children of seven, or of six, or of five. Would we not be justified in saying that self-control of the type mentioned can be developed in children of a certain age, to at least the degree described, provided proper aid be given?

Shortly after a certain school adopted the practise of using unison prayers written especially for the children, the fourth grade pupils suggested to their teacher that they have a prayer to be used just in their own class. So the teacher said that any who wished might compose the prayer they thought would do, and bring it the following Sunday. Ten of the children responded, and quite of their own free will wrote out what they thought such a prayer should be like. Here are one or two of them:

"Our heavenly Father, we thank thee for all the things thou givest us. We have sinned many times but we hope thou wilt forgive us. You have given us our earthly mothers and fathers, our eyes to see with, our nose to smell with, our arms and hands to feel with, our legs to walk with, our ears to hear with, and our mouth to eat with and many other wonderful things.

"We thank thee and wish thee to help us to use them in the right way.

"This we ask in Jesus' name. Amen."

"Dear Lord, help us to be good, and help us to have sweet tempers, and be kind to all people who are worse off than we. Please help us to be satisfied with all we have. And please give us all we need. Please forgive us all our sins, for we are sorry for all the wrong we do. Sometimes we know we're doing something wrong, and then we are very sorry; other times we forget. We thank thee, heavenly Father, for all you have given us. All the toys that we have, our lovely homes, and the good schools we are sent to, and all the food and clothing we have. And we thank thee heartily for our fathers and mothers whom thou hast sent to care for us, and we pray that nothing may happen to them. Amen."

From a study of these two prayers no assured facts as to the religious capacity of nine-year-olds can be obtained. It is clear to see that at least these children, with their particular background of experience, showed evidence of certain definite religious needs and appreciations. But supposing we had a thousand such prayers, prepared under conditions accurately described, would we not be able at least to suggest a few preliminary standards concerning certain attitudes we may expect to develop in children of nine years?

One more instance. A class of fourteen-year-old boys started the year with the readiness to discuss and the reluctance to do that are so often the despair of teachers. It did not seem as though the problems of Christian conduct that they took up in class had any intimate relation to their own practises. Religion and life were things apart. But in three months the whole situation had changed. Calls for sympathy and help from classmates or from persons in distress were no longer disregarded. Those who had been quite indifferent early in the year became now enthusiastic volunteers in every enterprise. And best of all, they all saw why they were doing these things. They were consciously putting their new-formed ideals and principles into practise. They were making experiments in religion and were discovering that religion and life are one.

We are not now discussing methods of teaching. But suppose we had a complete description of how that teacher went to work, of the subjects discussed, the ideals formed, the purposes carried through; and suppose a thousand other teachers should record similar observations — would we not have immensely valuable information as to the possibilities of boys of fourteen?

Let us now define what we are to have in mind in our study of religious behavior. We are interested in religious reactions. But how are we going to know a religious reaction when we see it? Let us recognize at once that we are not trying to distinguish moral from religious acts so as to cultivate one apart from the other. In point of fact, they cannot be so separated in practise. This is an age of social religion and religious morality. Religion finds its highest expression in an ideal, permanent, social relation, and morality finds its sanction and motive in religious experience. The religious quality of an act is not to be discovered by observing the act, simply. Rather do we assign it a religious quality when we know its relation to the individual's past acts, his values, and purposes. It is when a person's acts are expressions of his highest purposes, the means to the attainment of his highest values, that we call them religious acts.

Acts which in themselves have no religious quality may become religious acts, when, in the mind of the individual who performs them, they are consciously related to the work and fellowship of the divine-human society we call the kingdom of God. A man is religious just to the extent that his whole being responds to the world of things permanent and things ideal. Naturally, all men do not have the same ideals nor the same notions of what is real, and of what is of most worth. That is why we have the Mohammedan religion and the Hindu religion and the Christian religion, the religion of the child and the religion of the adult. The child is a Christian only in so far as his acts are controlled by the ideas and values we call Christian; but he is religious in so far as he is capable of organizing his whole

being around what is conceived by him to be of most worth. We have, thus, two types of growth in religion. One is growth in capacity to form and carry out purposes; the other is growth in the quality of purposes formed and the quality of the ideals and values with reference to which they are formed. What we need to know is: What sort of working ideals do children have, and can children have, at various stages of growth?

So we have to consider such questions as these:

1. How does the child behave in various social situations?
2. What is the relation of his behavior to his consciousness of what ought to be done in these situations?
3. What purposes does the child form? Does he carry them out?
4. What is the child's idea of God? What place does God have in the child's experience?
5. What does the child value most? What experiences, or things, or relations, does he regard as of most worth?

If questions of this character could be asked concerning a great many children of various ages, and the answers could be properly tabulated, we would be in a fair way to state the degree of Christianity that one might expect of any normal child at the age given.

But this does not tell us how much progress a child ought to make under given conditions.

In order to discover this, it would be necessary to check up the results just indicated by a study of individual children covering a period of time. That is, in order to measure progress one must know the state at the beginning and at the end of the period in question, and compare the two in such a way as to show the difference between them. The account of the class of high-school boys was such a study. With good teaching

it was found that certain customary opinions concerning the relation of religion to life could be completely reversed in a stated time. The same sort of observation should be made on a great many different matters and with a great many different children, in order that the amount of growth and progress proper to each of these matters in a given space of time and with individuals under different conditions may be ascertained.

The General Principles of Observation. So much for what we shall observe. But how shall we go at it? All we can do here is to outline the general principles involved and sketch a method for discussion.

First, as to principles of child-study. There is a large amount of data on children's ways that is almost worthless because it is incomplete in one respect. We are told, for example, that at a certain age a child has a tendency to get angry; at another age he develops a tendency to fear; at another age he is capable of love and hate. But unless we know under just what conditions he is angry or afraid, or just what he loves and hates and what experiences lead up to his loving and hating, then the mere knowledge that he is capable of anger and all the rest is of little use. The first principle in observation is, therefore, *to observe the situation, as well as the act or idea that is called forth by the situation.* In studying a child's prayers, for example, it is not enough to say that the child said this or that. It is necessary to record also the experience that led up to his saying this or that, and the character of the total situation in which the prayer was said — the mood, the attitude, the experiences of the day, the suggestions of the mother, and so on.[1]

[1] Cf. the instance in Chapter III, p. 39.

The second principle is this: *To discover if possible the relation of the act observed to the child's notion of why he did it.* We are not content to develop automatons which perform the desired acts at the proper time. We want intelligent human beings, acting in accordance with self-chosen purposes, and with understanding of the relation of their acts to the social group of which each is a member. The boy referred to in Chapter III, who gave away his cap, had a motive for doing so. He did it because he knew it was expected of him as a member of that little society of which God and Jesus and father and mother and playmates were all members. We might wish that he had been generous also, but for him this act represented a motive higher than mere good feeling. It was the attempt to carry out a self-chosen purpose to be obedient and kind as God's child should be. It is this attitude of mind that gave this act its religious quality.

Attempts should be made to discover motives, and purposes, and ideals, and notions of right and wrong, and of other social relations, not by guessing, but by making more observations, by observing the total reactions of a child to whole situations.

The two principles so far mentioned — to regard acts as responses to situations, and to note, if possible, the relation of the acts to purposes and values — are concerned with the methods of observing isolated acts. The accumulation of facts of this character would be of great value for certain purposes; but it would be of only slight use for precise description of the lines and periods of growth unless checked by a study of the growth of individual children. Given such and such a degree of skill, how long should it take to acquire such another

degree of skill? Or in view of this child's previous training in religion, what ought we to try to accomplish with him during this church-school year?

An approach to the solution of this difficult problem of individual rates of growth will be made if we can plan our observations of religious reactions to cover definite periods of time. We will describe what a child does in a given situation in November, and then find out what he does in a similar situation in April, and compare the two reactions, not forgetting to indicate the influences that have been brought to bear upon him between these dates. And so we have the third principle of study: *To observe the reactions of a child to similar situations at different times.*

Guiding Rules for Observers. It will be helpful to indicate in a few brief rules how these principles of observation will affect our own study of children.

1. In making an observation, record the date, the age and sex of the child, and some key, such as the child's name or initials, by which the observation can later be referred to or identified.

2. The home life of a child is usually a determining factor in his religious and moral reactions. If possible, therefore, observe and record how religion is treated in his home, and what the general conditions are. What are the religious attitudes and habits of each parent? Is religion talked about in the home? What is said about it? Describe the family worship, if there is any. What type of religion is characteristic of those employed to attend the child? What is the method of family government and discipline? What are the intellectual interests of the home? About how much is the family income?

3. Exclude from the record of observations all items of hearsay.

4. Distinguish between what is observed and what is inferred. We can not observe emotions, ideas, motives, or choices in others. We can only observe acts and words and other modes of expression, and the consequences and products of a child's acts. Exclude opinions such as "One day when Oliver had been naughty" — say what he *did*.

5. Record ordinary as well as extraordinary conduct. We need to know what any ordinary child may be expected to do and say under ordinary circumstances.

6. With the record of an act should go a careful statement of the situation in which the act occurred. By "situation" is meant anything that throws light on what he desired, attempted, enjoyed or disliked, thought about, meant by his words, and why he made just this reaction rather than some other, e. g., where was the child? who was present? what was going on? what had the child been doing immediately before? what had been said in his hearing? what previous experience had he had of such situations?

7. Observe a child under as many different situations as possible. In this way one reaction will throw light upon another. The most valuable records are those of the same child over a period of years.

8. Get hold of diaries, journals, letters, stories written, drawings, and the like, that throw light on the child's moral and religious growth. Photographs showing children doing any spontaneous act are of great value.[1]

[1] Readers may be interested in a pamphlet called *Cooperative Study of the Religious Life of Children*, which contains a set of valuable questions for the guidance of observation. It is printed by the Religious Education Association, 1440 East 57th Street, Chicago, and will be sent free on request.

Experimental Observation. Suppose hundreds of cases, such as those suggested here, were to be accumulated and classified by types of situation and types of behavior. It would be discovered that a few children of a certain age were capable of behaving in a certain way under certain conditions, and in another way under other conditions, and so on, through every type of behavior reported on and for each age. A list of observed behaviors would result. But are these behaviors characteristic or normal? The only way to find out is to try out a lot more children and see what proportion of them behave in the way indicated for the appropriate ages. By repeating experiments and changing the tests, a set of standard types of behavior would gradually be developed for each age of childhood, so that we could say confidently, "Eighty out of one hundred children of professional parents will, by the second birthday, be able to ignore books on the lowest shelves, or at least will not touch them when requested not to"; or, "Seventy out of every one hundred children of all classes will possess a similar self-control." And so on, through a long list of typical situations of childhood. We would know that the twenty or thirty per cent of children who could not do this are to this extent below standard and need special training or patience.

It will be a long time before such laws of behavior will result from the study of children. Meanwhile, the best we can do is to accumulate facts and classify them as best we may. The following ways of putting together things that belong together are suggested:

System in Observation. Students would do well to have a child-study notebook, loose leaf. This should have a sort of daybook and ledger arrangement, so that

the facts concerning different children can be kept separate, and facts concerning the same type of behavior be assembled. If only one child is being studied, the diary-form is satisfactory, with the separate observations carefully listed. If several children are being studied for any length of time, each should have his own pages in the notebook.

As far as possible, each complete observation should occupy a separate page so that it can be easily removed and placed with similar observations for purposes of comparison. This necessitates some simple system of identification, so that pages once removed can be easily reassembled. Such a method is represented below.

Age.....Sex.....Date.....Classification.....
Name or Identification.....
.....
Significant facts about child's family.....
.....
.....
Significant facts about child's home life, etc.....
.....
.....
What the child said and did, and the occasion, i. e., the situation and the response. Include all essentials, not forgetting: persons present, previous happenings, the time and place.
.....
.....

But some guide to constructive thinking about the facts observed is needed. We should have a scheme or diagram on which to hang our facts. This diagram should approximate wholeness and comprehensiveness, so as to avoid our getting into the habit of thinking of the child as a diagram or as made up of various qualities and abilities. Further, the emphasis in this chart

should be on the child's behavior in its setting. The bare bones of such a scheme will be found in Appendix III, Chart A.

Various summaries of facts by which groups of different ages can be compared more definitely are also helpful, e. g., Question 1, below, would secure the detailed information on the basis of which a chart like the following could be prepared.

THE WAY BOYS SPEND THEIR TIME

The time, in hours, is the average per week for those reporting the activity.

ACTIVITY	AVERAGE HOURS FOR THOSE REPORTING		NUMBER REPORTING IN EACH GROUP	
Age groups:	**12–14**	**15–17**	**12–14**	**15–17**
Asleep	70.4	63	14	7
Awake	97.6	105	14	7
At Home	35.6	34.5	14	7
At School	33	27	14	6
Study	8	10.4	14	6
Church School	1.5	1.5	11	6
Study for Church School	0.3	0	?	0
Special Lessons	4.5	1.5	7	2
Entertainments	5	7.3	5	6
Housework	2.3	1.5	4	3
Business	1.5	1.5	1	1*
Indoor Play	8.6	6.4	7	5
Outdoor Play	11.7	8.5	14	7
Meals and Dressing	14.5	14	14	7
Miscellaneous	6	4.5	4	2
Unaccounted for	9	9	11	7

*Of those in school.

Help will also be found in E. P. St. John's chart,[1] and in Coe's chart reproduced in Appendix III.

[1] A valuable *Chart of Childhood*, published by The Pilgrim Press, Boston.

SUGGESTIONS FOR STUDY AND OBSERVATION

1. Secure detailed time schedules from as many children as possible (one is better than none), and summarize your findings as shown above, under "The Way Boys Spend Their Time." A convenient form for recording facts is shown in Appendix III, Chart C.

2. If you have any other way of thinking of "religious acts" than that described in this chapter, write out your point of view and give illustrations of acts you would prefer to call religious. Analyze the illustrations.

3. Visit a child at home and then at school and compare his behavior in the two situations. How does this child behave in church school? What is the relation between his behavior at home and at either school?

4. Start a collection of children's prayers.

5. The following references will be found useful at this stage of our study:

George A. Coe, *Education in Religion and Morals*, Chapters I and II.

George A. Coe, *A Social Theory of Religious Education*, Chapter IV.

E. A. Kirkpatrick, *The Individual in the Making*, Chapter I.

CHAPTER V

LITTLE FELLOWS SIX TO EIGHT

Helping Children Grow in the Religious Life

General Changes of Mind and Body. By the time a child is in Grade I, he will have become fairly steady in his grip upon the real world of persons and things. Some children, to be sure, seem to let go of their imaginary world with difficulty, and confuse the fanciful and the actual for a long time. Others are excessively matter-of-fact and find no pleasure in flights of fancy. They want hard facts and cold truth. Most children, however, still enjoy fairy stories, and, while not really believing them, can enter into the spirit of the tale with whole-hearted enthusiasm. They "play up" easily and respond with ready feeling to the lead of teacher or pupil. This readiness to respond in all sorts of unexpected ways to all sorts of unforeseen stimuli is a perplexing problem for the teacher. With active minds and bodies, the seven-year-olds, unless subdued by an oppressive school or home life or by weakness, offer a fund of exuberant vitality which only waits the guiding hand of the teacher to be transformed into controlled cooperation.

During these years, most of the children will learn to read and write and figure. But reading and writing are not yet so well under control as to be economical means of expression. It is not in the control of the finer coordinations needed for free use of eye and hand that

growth is most conspicuous. It is in the use of arms and legs that most progress is made. Watch how much more sure-footed and vigorous the eight-year-old is than the five-year-old. The little fellows seem very small to be sure when compared with those of ten or twelve, but they are far more able to care for themselves than they were three years before. Running games are favorites. Tag is universal. Just to chase another is a delight, and of equal excitement is it to be chased.

Physical Limitations. But it is easy for these little fellows to overdo. Their love of activity goes beyond their endurance, and they finish many a day quite worn out. This is partly due to the fact that their hearts and lungs have not developed as rapidly as their locomotive powers, and so cannot keep up the strain of constant recuperation from muscular fatigue. Care must be taken, therefore, that older children do not tempt the younger ones to play beyond their strength.

Growing Stability and Self-Control. Coupled with this growth in size and control is the growth of experience with things and people. Part of the increasing stability is due simply to the fixing of habits, the achieving of particular skills in acts that heretofore have consumed much time and energy. It is no longer a supreme task to get dressed and undressed. The friction of conflict of desires is lessening by the achievement of a social consciousness that recognizes the superiority of the group and by a gradual accumulation of habits of adjustment which eliminate conscious strains and efforts. Obedience to the customs of the family life, if these are wise, should be fast becoming automatic. The increasing desire to " stay up," for example, should be anticipated by creating a delight in the regular bed-

time hour. The crystalizing of routine should relieve the impulsive and whimsical little fellows of the tyranny of their own caprice.

Growing stability is due also to an increase in the accuracy of images of conduct, and the increasing control of conduct by practical concepts which assist in the recognition of familiar elements in new situations and in calling out appropriate responses. The "cues" to proper action are increasing in number, and less and less is the child dependent on the unintelligent impulse of original nature. In other words, the children are accumulating a stock of experience on which they can draw, and on the basis of which they can interpret and control the future.

The Purposeful Organization of Acts and Interests. To just what extent purposes can be formed and utilized by children of six, seven and eight we do not fully know. Nor do we know just the nature of the purposes that are most effective in controlling conduct. We do know that even more than with adults the actual connections between ideas and acts must be made in experience if ideas of acts are to serve as agents of control. The child who cannot stop an impulsive tendency and cannot anticipate in imagination the consequences of various possible reactions and choose among them is not yet capable of religious behavior. He is moving not toward organization, but toward disorganization of life.

The boy learns the uses of tools by watching and helping his father use tools. The girl learns the purpose of a broom by having a broom of her own with which she can perform the same acts that her mother performs. In the same way, the boy learns to foresee results and

adapt means to ends by participating with his father in an enterprise which involves planning toward a desired result. The girl discovers her mother's purpose in the cleanliness of the room by sharing in the work of making two square feet of the room clean. These are simple elements in a complex sharing of purposes and plans with the whole family and with other cooperating groups of children and grown-ups, by which the child acquires social experience and social purposes.

The Broadening of Human Interest and Contact. The range of the social contacts of children in the elementary grades is of course much broader than that of the Beginners. School life is more complex. The street is more often accessible, and for too many children it is the only playground. The little fellows are learning to buy things in stores, and so they meet in a concrete way certain real economic problems and problems of social adjustment. They ride on the cars, they see the postman make his rounds; the same delivery boy that brings things to eat to his home is now seen pushing his cart or driving his horse; and the goods that used to appear mysteriously on the table are now seen piled up on counters and purchased by buyers of every description.

The imaginary world is also enlarging by the increasing fund of stories and incidents listened to in school, at table — and from under the table when nobody knows that the big ears of the little pitchers are keenly on the job.

Intellectual Interests. A growing curiosity about things and people makes instruction relatively easy up to a certain point, but beyond this point it becomes relatively hard. For the interest of childhood is various,

not persistent. Quickly satisfied with an easy and shallow explanation, the children of fortune become blasé and all-wise, and for them there is about some topics " nothing new under the sun."

Guiding the Instincts. Intellectual life, in other words, is relatively of minor importance. The working out of great physical instincts makes an irresistible demand upon attention and interest, and the training we provide largely concerns the proper guidance of these tendencies in channels of valuable experience. The unorganized games of childhood in which every man is for himself yet without keen desire for victory provide splendid training in muscular control and afford also an experience in at least a limited cooperation for a good time. The very limitations in the capacity for team-play call attention to problems of adjustment and to the underlying conditions of having fun together. The parental instinct can be directed into channels of social usefulness as an antidote to the tendency to tease and annoy, while the teasing can be brought vividly to consciousness as an undesirable type of activity by a social scorn which deprives the offender of the right to cooperate in the common fun.

The Educational Value of Imitative Plays. Beyond making use of the instinctive activities mentioned, however, we have a splendid ally in the delight children take in representing the activities of their elders. By playing at housekeeping, at buying and selling, at school-teaching, and so on, the children acquire a basis in experience for a better understanding of these social enterprises, and a group of habits that makes more conscious cooperation easier. But this more conscious cooperation should not be postponed. The spirit of play

is not destroyed when the children can be made to feel that playing at keeping house may be of real value to the family life. It all depends on the degree to which the older members of the family can put the play spirit into the round of household duties. Why should not parents and children together play at their work, the elders entering into the reality of the child's world of play and the children catching the spirit of the game of life from the good sportsmanship of father and mother?

The Development of Attitudes. What the family does and feels determines chiefly the social development of the children of this age. The principle of learning the acts and purposes connected with the use of things through cooperation with others who are using things for a purpose applies also to the learning of the forms and purposes of Christian behavior. The Christian attitude is caught, just as the unchristian attitude is. Children are not naturally snobs. Though some may be born snobs, most of our little snobs have had snobbishness thrust upon them by their fussy parents. The race problem among children is the natural consequence of racial antagonism among parents. Let the children alone and matters of color and race are not within the field of attention. In the fraternity of childhood, all are welcome who will play the game.

Socialization Through Loyalty to Family. Loyalty to the family and its attitudes is at once a hope and a stumbling-block for the teacher of religion. The child resents any reflection on his parents' superiority. He has a real family pride even at the tender age of six. This is a worthy feeling. We desire not less of such loyalty, but more. The child not only is a part of the little group; he is now becoming conscious of the fact

that there are other similar groups. At the same time that he is emerging as a self-conscious member of a little circle of family and playmates, his family itself is emerging in his consciousness as a social unit, which he identifies now with himself. By and by he will identify himself with other and larger units until finally this socializing process completes itself in identification with the universal society, the achievement of a completely socialized will.

Elementary Cooperation in the Christian Program. The church-school class can make a vital contribution to this process. It can make cooperation in some Christian endeavor the most interesting thing in the world. The particular forms of Christian activity that are appropriate to the early years of childhood are largely the forms of simple neighborliness. Problems of social reconstruction to which the children can make no present contribution should not be forced upon their attention. If these are problems which they face, however, in their daily lives, they cannot be ignored, and the children will have to be convinced that some one is trying to help matters. The son of a wage-earner who can find no employment is directly confronted with a great social problem about which Christianity has something to say. Although the seven-year-old son can himself as yet do nothing about the removal of the condition of unemployment, he can be led to have the Christian's resentment at the condition, and to believe (if true) that Christians are trying, not only to help his father get work now, but to help all fathers always. If the strain arises between loyalty to family and loyalty to the church as represented in the church-school class, it will be because the church is failing in its Christian

duty toward the family, and church and child alike will be the victims of this tragic neglect.

"Cooperation" *versus* "Charity." The question is always raised: What can children of these tender years actually do in the way of real social cooperation?

Let us first get rid of certain notions of service which are vicious in their effect upon the child's religious development. By simple neighborliness we do not mean condescending hand-outs to "the poor," nor are we limited in our social horizon to a series of geographic circles ever widening in their area.

The Achievement of Friendship and Justice. Anything which creates class consciousness is to be avoided as the invention of the devil. But how? It is clear that here, as in so many other cases, no man can be saved alone. As long as some are outside and some inside, the children of the insiders will look down on the outsiders and *vice versa*. And to be inside instead of outside means, psychologically, to be working together for a common purpose. It means being friends, not dolers and recipients of charity. It means giving the child's instinctive love the controlling vision of justice. Not that love should first seek justice for itself and temper its good-will with calculation of its own right, but that it should first seek justice for all, and infuse into its good-will a glowing enthusiasm for the rights of all, even the rights of enemies.

The *benevolences*, therefore, are to be transformed into the *costs of justice* and the *gifts of friendship*.

Cultivating the Attitude of Brotherhood. One of the ways by which a universal attitude of brotherhood can be cultivated, in contrast with the counterfeit called by this name, is this. Our attitudes are simply

phases of our activity. They are a part of our general movement toward some biological or human end. It is helpful, however, to pick them out of the stream of life and center our attention on them. We can sometimes best get our interpretation of action by studying the attitude that goes with it.

We find that we can insert an influence into the stream of life's activity at the point where attitude is prominent in consciousness, and, by controlling the attitude, control also the thought and act. Attitudes foretell our acts as well as our thoughts. But they also grow out of acts and thoughts. Each achievement reflects upon the general attitudes that precede future achievements, and each achievement influences each next achievement, not merely by the extra wear upon the ruts of our nervous mechanism, but by the effect upon our whole mental set. To establish relatively permanent mental sets that are characteristically Christian is one of our main objects. We must therefore plan for the kind of action which will have as part of its effect the forming of these social attitudes.

To allow the child to find satisfaction in snobbish acts is to confirm him in snobbish attitudes and to assist him to organize his whole outlook on life in aristocratic forms. If he is to have the same friendly and humble attitude toward all, he must treat all alike, and assume in all the same fundamental desire for the great end of life, which is social justice. Among his circle of friends, therefore, the child must count children of as many classes and races as possible, and with all he must assume a friendly cooperation for the good of all. This means, for the child, sharing good times, giving presents which add to another's happiness, exchanging postals with other chil-

dren, or doing other things that will increase the feeling of friendship, and doing these things entirely without reference to the other child's geographical or social or economic or intellectual position.

World Fellowship. This brings us to the second problem, that of the theory of concentric circles. The child of course begins his social contacts somewhere, and gradually increases them. But these increases are not by any means geographically determined. They might have been so determined when there were no means of transportation or communication with those outside one's own hamlet. But today the world is one community, and what goes on in China is known here before it is known by China's own four hundred millions. It is as easy to send a postal to Beirut or Lahore as it is to send one to the next town. The problem is the establishment of real social contacts. The enlargement of a child's horizon might and should be so planned as to embrace from the beginning the whole world community and to spread out not so much geographically as in the kind and complexity of social contacts and social problems involved in human fellowship. The same kind of problems of adjustment should be faced by the six-year-old in his relationships with immigrants from southern Italy as are faced in his daily school life. As he grows and encounters fresh problems, these enlargements of the sphere of active social living will include his relations with the children and grown-ups of other places, together with whom he is gradually entering into the fulness of the world's life.

One of the enterprises of a first-grade class was the preparation of a book containing pictures of American homes and public buildings, personal messages, and so

on, which was to be sent to some children in China. These Chinese children were just school children like themselves, but they had not seen America and wanted to know how American children lived. And these American children were telling them in the language of pictures and by little friendly letters. Here was the reality of world brotherhood in the simplest and most effective form — the fellowship of children.

Some Typical Childhood Interests. There are a few typical interests of these childhood days that we should keep in mind. The indefatigable investigating desire — the insistence upon experiencing and knowing — this, when it is not blunted by over-stimulation, is a constant source of satisfaction to the real teacher. This inquisitiveness includes as its objects, of course, the things of nature: flowers, and stones, and bugs. These occupy a large part of conscious attention if the child has access to them, and without access to them his life interests are necessarily impoverished.

A seven-year-old boy offered the following exquisite prayer after a happy Thanksgiving:

"Dear God, we thank thee for the creatures that swimmeth in the sea, for the wild beasts that prowleth in the forests, for the flowers that waveth in the breeze, for the bee that bringeth honey, even for the fly that buzzeth in the summertime; and in the end we thank thee for our lovely Thanksgiving dinner. Amen."

Witness the miscellaneous assortment of specimens in a small boy's pocket and back yard. He loves to accumulate little odd things, precious objects of play or of exchange, and will bargain the less precious for the coveted possessions of his neighbors. This interest in barter is only beginning, however, and among city children has little opportunity for proper expression.

The puzzle interest is beginning, and can be made some use of, although the type of puzzle is of course very simple. Children love to play with words, to make rhymes and simple puns. Their use of language is relatively self-conscious, and they seem to take delight in the mere sound of words, and to gather meanings from the tone and inflection with extraordinary facility. They are ready to see a story in almost anything, whether a picture or a piece of music, and love to act out the events, taking parts unconsciously so far as action is concerned, and vividly representing, with the help of literal symbolism, almost any sort of narrative. A second-grade class dramatized on the spur of the moment an animal story which included the personifying of animals, trees, flowers and insects. The children had no hesitation in being a tree or a toadstool or a squirrel and behaved in the appropriate manner. There is considerable evidence that this dramatizing process goes on even though the children merely listen to a story. They readily put themselves in the places of the characters and sympathetically experience what they experience. An imaginary letter from an Armenian orphan was read in a service of worship telling how the little girl lived without any home, hunting for food, and exposed to cold and danger. When asked afterward, " How did you feel when you heard the letter? " a little eight-year-old boy said, " I felt just as though it all was happening to me."

They do not easily express themselves spontaneously in spoken words, however, and spontaneous representation must, therefore, depend on action for its effect. But they take great pleasure in saying things they have learned, particularly if they are strongly rhythmical.

I have seen a seven-year-old break right into the class work by the first line of "It was the night before Christmas," and immediately the whole class was stampeded into a choral chanting of the whole poem. Nothing could have stopped them but violence.

Religious Behavior and Religious Needs. In what does the religious life of these little fellows consist and how can normal growth in the religious life be promoted?

We have to ask here, as at all stages of growth, What sort of purposes can they form and carry out? What habits and what insight into social action do they require to make the purposes they do form effective? What is the nature of a childish ideal and how can children be helped to put value upon ever higher and higher ideals?

The children are moving in a realm of relatively simple human relationships as we saw above. Their religious life must concern these relationships. Their major interests include fun and helpfulness and curiosity. Religion must have something to say about good times and friendship and the pursuit of knowledge. The Christian standards of sportsmanship and brotherhood and truthfulness must become the children's standards, and these must be in a form sufficiently concrete for them to grasp and apply. They must discover their freedom and joy in cooperation, not in selfishness; and in their cooperation, not in their isolation, they should find fellowship with God. The conditions of this fellowship are the same as for the Beginner, but God will mean more and more to the growing child as the child's experience grows and this insight into the meaning of a father's (or, it may be, a teacher's) love is given definiteness.

Prayers of Childhood. A magnificent opportunity for securing religious organization is afforded in the bedtime prayers of childhood; but how often is this neglected! We saw in the last chapter one instance of effective prayer. Children are not learned in the wiles of the world. Most of them are not capable of maintaining permanently a calm exterior over a memory stored with explosive regrets. They desire moral fellowship, and this they know can be preserved only in an atmosphere of frank sincerity. Many a child's soul is saved by a parent's thoughtful sympathy in encouraging the confession of misdeeds and in giving assurance of a restored fellowship with God. Little assurance need be given, for the child finds in his own peace of mind the secret of the answering of prayer.[1]

Securing the Control of Acts by Christian Ideals and Motives. What is then the form of the mental process called religious in early childhood? In general, as we have seen, the process is a movement within the impulses and desires of life by which these are criticized and revalued and constantly reorganized in terms of, or under the dominance of, some supreme motive. As the child grows, this criticism is made more and more independently, by the use of standards which are more and more abstract in their form. The dominant and organizing principle is gradually more perfectly defined in terms of a life purpose. In early childhood neither abstract standards nor an intelligent life purpose is possible. The standards by which conduct is judged are necessarily concrete examples of conduct or simple rules or propositions which define conduct in terms of

[1] An interesting instance of this desire for harmony of mind is seen in a story quoted in Case 18, App. I, which see.

deeds rather than in terms of qualities or principles. The meaning of the term "justice" for example cannot be grasped by the average child of seven or eight except as another name for a particular kind of act, such as giving back a stolen knife. But these just deeds are of great interest to them, and simple rules which formulate what they themselves have found to be the conditions of happy cooperation are exceedingly useful as means of self-control.

The older children in a settlement had a council through which they participated in the conduct of the organization. The litter left in the hall-ways was objectionable. So the council included among the house rules that halls must be kept clean. But the children under eleven or twelve did not respond to this ideal at all. So another rule was made saying that paper must not be left in the halls. This worked. It described the actual deed, rather than a general purpose.

The organized purposes of children should therefore be in terms of deeds and their immediate consequences, rather than in the abstract terms of adult life. These are the first steps toward the control of acts by far-seeing and therefore relatively general and abstract purposes which require long experience and a more mature type of mental action to make them effective in present conduct.

For the little fellows these practical rules are a vital factor in their self-organization. It is the teacher's task to see that the rules describe Christian types of action and are understood by the children in terms of actual experience. Little by little as the child's ability to grasp larger and larger relations grows, the rules grow more general until finally they are all included under

the single great purpose and principle of the Christian life, which is love.

It is of course essential that the little rules and proverbs which children use as means of self-control and as standards of action should be their own. If the teacher makes the rule or gets it out of a book and expects the children to obey it because of some superior authority which she or the book possesses, the rule will be a means of enslaving, rather than a means of liberating, the will. What we seek in religion is control from within. Control from without is the antithesis of religion. The process of growth in religion is a process of liberation from external control and, at the same time, of increase in inner control.

Of recent years, in our effort to gain freedom from the external control, we have sometimes placed too little emphasis on the necessity of corresponding self-control. The result has frequently been the subjection of the child to his own unorganized desires. Unless these happen by accident to be of a social rather than an anti-social color, the result is the criminal, the selfish, the cranky, the dehumanized man or woman. Better far than this is a continuation of external control which secures at least the appearance of goodness.

This process of making a rule one's own is the same as for any kind of action involving the control of one's own acts. The fact that the problems we are interested in are problems of conduct in human relations does not relieve us of the necessity of studying these relations and our own acts. There is a widespread fear lest this direct approach to problems of behavior result in some kind of moral weakness or abnormality. Whether of

not it does so depends upon the motives that are encouraged.

As this problem is discussed more fully in the chapters on "Motives" and "Character," we can leave it at this point. Meanwhile, let us not forget that children want to do the right thing and welcome the slogan or rule or proverb that will help them at the right moment to keep their impulses under control.

Children vary tremendously in their ability to control their acts by ideas of their consequences, or by rules or principles. An impulsive child may be far better-natured than a thoughtful child, and yet the thoughtful child may overcome a selfish desire sooner than the better-natured child, because he is so constructed that he can stop and weigh the consequences before he acts. Some children can respond to abstract principles more easily than their elders, and others, of a lower level of intelligence, never reach the point where an ideal or principle is really understood or effective as an organizer of conduct. The wise teacher must study each child and help him to reach a constantly higher and higher level of self-control, as his ability to analyze and generalize increases.

The Christian life of these children will be, therefore, living childhood's own life on its highest level. The Christian child will first play fairly, for play is his chief occupation. He will participate with others in the family of God in the Christian enterprise, in its several aspects, including worship and friendship, relief, and social reconstruction, according to his ability. He will live his own life abundantly because he is achieving a measure of freedom from impulsive caprice, and a fund of purposes which direct his life into the channels of

social cooperation where the permanent satisfactions of life are found.

The Purpose of Christian Education for Early Childhood. Let us now formulate briefly the aims of religious education for children in the early years of childhood.

1. *To assist the children to adjust themselves to their new social relations* — in the street, in school, etc. — in a Christian way — that is, in the consciousness that all these persons with whom they come in touch are children in God's family. The simple forms of Christian friendship are already familiar to them from their experience in the Beginners' class. But we cannot assume that the friendly deed at home will be duplicated at school. These new problems of adjustment must be consciously attacked, so that with the expanding social contacts there will be a like expansion of friendly deeds and attitudes.

If the children's own natural relations are not expanding, then it is a part of our purpose also to assist them into larger social spheres, so as to secure in experience the basis of growth in Christian ways of life. As rapidly as possible the child's consciousness of his own humanity, of his brotherhood with all sorts and conditions of children and men and women, must be established.

But we do not wish to limit the Christian principle of life to personal friendships. It is important also that the children should participate in the larger phases of the Christian program, such as are represented in the relief of distress wherever found, and in the endeavor to make social machinery conform to the Christian ideal of love and justice. There is little of this that is within the reach of the little fellows, but the lack of food in India, or China, or Belgium is quite well understood by them, and the fact that some children have to go to work and have no time to play or to go to school is something they can readily appreciate. In the removal of these conditions they should therefore have a share. And to help buy milk for children whose mothers cannot afford it — this is a real bit of Christian service. And so our second purpose is:

2. *To secure cooperation in the Christian program for the world.*

But we do not want mere automatism. All these good deeds might be present and yet the spirit and purpose of the thing be

lacking. Imitation may be the first introduction to kindness or helpfulness, but, as mere imitation, the deed lacks religious significance. In the third place therefore our purpose is:

3. *To assist the children to develop and organize ideals of conduct* in terms of Christian etiquette and concrete examples of Christian conduct which are known as Christian. And finally,

4. *To assist the children to realize vividly the family of God,* and their own relation to it.

Principles of Method. The particular methods and material for this work cannot be discussed here, but certain general principles underlie our work, and these can be profitably stated at this point.

1. In the first place, any church-school class should be primarily a cooperating group. It should have some kind of common life. The children should be doing together the things which children like to do together. Sharing in a common pleasure, and sharing generously and fairly — this, as far as it goes, is exactly what we desire for children. And in this group life there will be opportunity for the practise of Christian etiquette under conditions of control by the teacher. She will see to it that social situations arise in which the problems of adjustment, of courtesy, thoughtfulness, etc., can be squarely faced and be worked out deliberately. There will be the need of reflection here, and of stories which reveal the desirability of certain ways of behavior.

2. The home life should offer a similar environment for the child. Here, too, the basis of the group life should be cooperation. With children of six, seven and eight this is difficult to manage, as the direction of their contribution to the family welfare frequently takes more time than the doing of the task would take. But when we come to the point where the family will be recognized as fundamentally an educational institution, these additional responsibilities on the part of the parents will not seem so unreasonable as they do now.

One of the ways in which children can cooperate in the family life is by having specific duties to perform. The five-year-old can see that waste baskets are emptied daily. The six-year-old can keep the floor of the hall closet in order. The seven-year-old can help

with dishes and dusting. The eight-year-old can make his or her bed, keep the rest of the hall closet in order, etc. All can take care of their own toys and help keep the rooms neat. All should have a share in the great family decisions. One family I know would not think of buying a piece of furniture without holding a family council in which every child takes part. The chair or table that is purchased becomes *our* chair or table in a new sense. More and more, wise parents are making definite budgets, providing definite allowances for the children and for themselves. The children keep accounts, purchase what they can pass judgment upon, save for desired gifts or toys or tools, contribute through the family purse or through the school or church treasury to social betterment as far as they can understand the nature or at least the purpose of the causes.

3. They should thus be led to participate together in activities that take them outside of their own group. Things are going on in the school and in the world in which they should have a part. Making picture cards for sick children, sending pictures and toys to natives of other lands, contributing to causes in which the school is interested, taking part with other Christians in supporting relief work — these are illustrations of forms of organized service in which the children should be engaged. Here again, the teacher will have to help by providing much of the material for this cooperation in the way of stories of work done by other children, stories of children of other lands, stories which stir the desire to help, or which increase admiration for others, or which portray in concrete form the way Christians do things in the world.

These stories will probably be organized in some way, and so we provide

4. A course of study, or a selection of human experiences that are needed by these children to help them organize their deeds and their ideas and their attitudes. These stories will provide opportunities for the exercise of moral judgment, distinguishing between different kinds of deeds and their various consequences. They will help the children to see their own experience in the deeds of others and will make attractive to them certain ways of behavior which otherwise would not be emphasized or promoted. And this aspect of the work naturally includes the formulation and the learning of practical slogans for the guidance of conduct and of practical

standards for the judgment of acts. The Bible affords many examples of excellent slogans, such as "He that ruleth his spirit is greater than he that taketh a city," or the "Golden Rule."

5. In connection with the mastery of this subject matter, there will be appropriate instructional activities to assist the memorizing of verses, or the clarifying of ideas, or the practise of the particular form of cooperation described. Picture pasting if properly done has a place in the program. Drawing, dramatizing the story, singing, reciting, visiting other classes to tell about the class work, discussion, and so on, are themselves a basis for group cooperation, and also effective means for increasing the intellectual grip upon the problem at hand.

6. Finally, there is cooperation in worship. This necessitates training in the use and understanding of the forms and materials of worship which are used. It is exceedingly important that in this significant Christian enterprise the children feel that they are doing something that all Christians do. If the only worship they share is their own, their notion of worship will be provincial and defective. Indeed they cannot worship as members of God's family apart from other members of his family. They learn by taking part with those who know how, just as they learn how to use tools. It is part of our work therefore to have available for these children services of worship with older children and with adults so that they can regularly participate.

But they need also the more intimate and free fellowship that is possible in class worship, and in family worship and the bedside prayer. Naturalness in our conversation with God is important if God is to be a factor in the control of conduct. Reverence for him, which so many fear we shall lose by our emphasis upon his approachableness, is gained properly by attention to his character and purpose, rather than by attention to his physical power or his enthronement among the stars.

Each class session should include its own worship, its own recognition of the presence of God and its own constant emphasis on God's goodness and nearness, and on the reality of a sonship which makes God depend upon his children for the carrying out of his desire.

SUGGESTIONS FOR STUDY AND OBSERVATION

1. Examine the hymns used by the children in your Primary Department. Are the words of a character to promote Christian growth? In what particulars?

2. In what cooperative activities do the children in your (or some other) school engage, and with whom are they associated in these common enterprises? Are these enterprises Christian in character, that is, are they efforts at the increase of love and justice in any particular sphere or relation?

3. What instinctive tendency is common to Cases 20–22 in Appendix I? In what respects are Cases 23 and 24 alike?

4. What sorts of conduct characteristic of children between six and nine do you think should be changed? What sort of conduct have you observed that is on the Christian level?

CHAPTER VI

LIKENESSES AND DIFFERENCES

Some Facts and Laws

In our study and observation we have all noticed that no two children, even twins, are alike. Are there any laws in accordance with which likenesses and differences occur? Before proceeding further with our analysis of children, let us note some facts and formulate some laws that will be of service in our further observation.

Twins resemble one another more completely and in more particulars than siblings, or children of the same parents who are not twins. And siblings are apt to be more alike in more ways than children of different families. If children were all alike, our work as teachers and parents would be relatively easy and uninteresting. The extraordinary surprises, the endless variety, the obstinate refusal of any child to come within the text-book definition, or indeed within the scope of our own experience, these are what challenge our interest and urge us on to the discovery of the new law which will include this new species of conduct, only to find that the very next youngster we see thoughtlessly contradicts our rule. And the differences we find in the same child from day to day, indeed from moment to moment, are almost as perplexing as those we find among different children. "What is that boy going to do next?" is a question that is never completely answered until he does it. Then we know what he was going to do next, and so does he.

The Laws of Behavior. One of our troubles is that we are looking for the wrong kind of a law. We are looking for some kind of statement which will apply equally well to every single case. We want too much. We are contented enough with the statement, "wood burns"; and yet we know that under some conditions wood does not burn, for example, when we want to make a fire in the open on a wet day. The complete statement would include a qualification of the proposition, such as, "dry wood burns," or, "wood burns when the temperature rises to a certain degree, the combustion degree varying with kinds of wood, stages of greenness, etc." Iron burns, too, if it is hot enough, but we don't bother our heads much about that fact. We use it as though it did not burn, because we know that for our practical purposes, under the conditions we are likely to meet, iron won't be so obstreperous.

A law is useful to the extent that it enables us to predict what is likely to happen under ordinary conditions, even if it does not enable us to predict what will happen under every possible condition. If we can go further, and say that something is or is not likely to happen in so many cases out of every hundred, our law will be still more useful. If we could know, for example, that seven four-year-olds in ten are afraid when left alone in the dark, our prediction would be more reliable for any new case than if we knew simply that some children are afraid in the dark. Unfortunately, there are very few traits of childhood that have been sufficiently studied to warrant any such accurate statement of probability, and our generalizations will have to take the usual form.

What do we know, then, about children in general that will help us to understand particular children? Are

there any useful classifications of children or of childish traits that will enable us to place a child and so to find out more readily how to treat him? Is there any "genius" of childhood, any key to its mysteries, any wand or symbol that can disperse the mists of age that hide from our view

> " . . . boyhood's time of June,
> Crowding years in one brief moon " ?

The Marks of Childhood

The two aspects of childhood which we are most prone to forget and yet which it is most necessary for us as teachers to keep constantly in mind are these — obvious enough when we stop to think about it: inexperience and potentiality.

Children Differ from One Another in Experience partly, of course, because children are not all of the same age, partly because they live under different conditions, and partly because they are by nature equipped to behave differently and so to gain various experiences. But the fact remains that experience must grow. It cannot be gained at one stroke *in toto*. All children are moving from a stage of relatively simple experience to a stage of relatively complex experience. The meanings of things that depend on having had certain experiences are nonexistent for the child who has not had those experiences. If a child who had never come into contact with the heat of a flame were told that the flame would burn him if he should touch it, he could have no idea what "burned" means. If he declined to touch it, it would be out of regard for the person who told him not to, or because he feared punishment. It would not be because of anything the fire might do to him, for of that he knows noth-

ing. Listen for a few minutes to the questions of a nine-year-old boy — these are not such puzzlers as those of a four-year-old, but they are hard enough to answer. We assume the presence of knowledge in children because we ourselves have forgotten that we ever lacked it. Only recently I heard a small boy of nine ask, as he looked at a stretch of water, "What makes the waves come in, the wind?" And he was brought up where waves were a common sight. What would a poor fellow know about waves who had never seen or felt any? Few city children have ever seen a flock of sheep or even one of the species. Practically none have ever seen a shepherd of the East care for his sheep, and none but the natives of Syria have actually experienced the search for pasturage, the dangers of the lonely mountains, the evening corraling of the flock. By what magic is the city child, then, to understand the twenty-third Psalm? This, for its literalism — and as for its symbolism of the deeper experiences that come with maturity, of this the child is fortunately unaware.

Wise indeed is the teacher or parent who can walk surefooted in the paths of childhood. It is easier far to gain experience than it is to lose it or to cast it off, once gained. Indeed, that cannot be done. We can recall dimly what it was to be a child, but no one really remembers himself, his original and virgin experiences with the world of things and people. What he remembers is his previous memory of these originals, and with each recollection there are inevitable alterations in the pictures that creep in because of later experiences. Vividness of recollection does not guarantee accuracy. How vividly we recall things which never happened!

Gifted with sympathetic insight, we can imagine the

child's world, however. But if this imaginary world is to resemble the reality and not be constructed simply of beautiful symbolic pictures of sweet innocence, it must be based on our experience of children. We must observe, *observe,* OBSERVE! and mull over our observation, until it is as natural for us to think in terms of childhood experience as it is for a veteran motorist to follow the freaks and fancies of a gasoline engine.

The Second Mark of Childhood is Its Potentiality. This in two senses. On the one hand the child is not a small specimen of a man or woman. The desires and passions, the ideals and temptations of maturity are not there. The child is a different sort of person altogether. But his difference has a peculiar quality that distinguishes it from the dog's difference from the mature human being. The child will become the man, the dog will not. As Professor Coe has so aptly said, the child is a " candidate for personality."

Of the way in which the new capacities characteristic of maturity appear, one by one, as the child grows, more will be seen later. What we need to remember now is that the child does not grow up all at once, and that he does really grow. Time is a wonderful physician for many ills of body and soul, since, if given time, the physical and spiritual resources of the individual will have opportunity to develop.

A youngster of four is rebellious and " naughty," braving parental wrath in the delight of disobedience or of " wilfulness." One such sat all morning in his chair rather than eat his oatmeal as his mother requested him to do. He was experimenting with his environment, trying to bend it to his own fancy. Appetite, more insistent than fancy, finally demanded its right, and the

conflict was at an end. The child ate the oatmeal and was "himself" once more. A punishment so natural as to be no longer punishment but simply the normal working of the mechanism of life — eat or starve — furnished valuable data for the child's growing consciousness of self to work upon. A few more such experiments and a few more weeks or months will find him as cooperative a member of the family group as could be desired. But time is needed for the transition, time for the growth from within as well as for the changes wrought by experiences with the outer world.

The changes in mood and behavior that accompany adolescence are too obvious to dwell upon. The power of emotion, the social consciousness, the feelings toward the opposite sex, these are not due simply to more experience; they are largely due to growth, inner changes, provided for in the cell structure of the individual, just as the tree is provided for in the seed.

We must be content to wait for much that we desire in the way of character until body and mind are ripened by experience and growth.

Individual Differences

So much for the distinguishing characteristics of childhood, inexperience and potentiality. The other qualities that we like to associate with the youth of the race— humility, wonder, faith, loyalty — what are these but the operation of the child's limited powers in a world of which he has had little experience? Fortunate indeed it is that the baby is born unequipped and also inexperienced. If he came to us with the power of an adult, but with no experience of the world, or with the capacities of a baby, yet wise in the ways of the world, what a

monstrosity he would be! Since he lacks both power and experience, there is the possibility of an infinite diversity of combinations of these two variables, with the resulting infinite diversities of human nature.

The Causes of Variations. There are many causes at work tending to make a child different from some children and like others. Besides the effects of age or growth, there are the effects of experience, already mentioned, including all the environmental forces that play constantly upon the child — education, accidents, health, the effect of ancestry, near and remote, and sex. The fact that all these causes are at work at any one time in producing and modifying any given trait makes it exceedingly difficult to assign to any one cause its due proportion of effectiveness. Many attempts have been made, however, to do this, and some conclusions are being reached. Certain of these are of interest to us as teachers of religion.

Differences between Boys and Girls. Certain of these are obvious. We know, for example, that girls are more interested in dolls than boys are, whereas boys like rough-and-tumble fights more than girls do. Girls are more sensitive, as a rule, and at the same time more amenable to control. Boys are stronger at certain ages, and are outstripped by the girls in size and sometimes in strength also, at other ages. The "tomboy" is an exception just as the "sissy" is. It is hard to discover just what differences between boys and girls are due to the fact that they are boys and girls, and what differences are due to differences in training and in the conventions of modern life. Extensive studies, into the details of which we need not go, seem to justify these conclusions:

"A child is, for example, by being a girl rather than a boy, likely to be more observant of small visual details, less often color-blind, less interested in things and their mechanisms, more interested in people and their feelings, less given to pursuing, capturing and maltreating living things, and more given to nursing, comforting and relieving them. It is no accident that girls learn to spell more easily, do better relatively in literature than in physics, and have driven men from the profession of nursing."[1]

In any group of girls and boys, or in a class of girls as compared with a class of boys, the girls will tend to be more alike than the boys. One is not apt to find either such dulness or such brightness among them, and in almost every other particular the differences among the boys will be greater than the differences among the girls. This is of minor importance educationally and does not particularly affect one's methods of teaching. It helps to explain some of the puzzling facts of life, however, as, for example, the greater frequency of genius and of imbecility among men than among women. There are relatively more men leaders, both in science and religion, than there are women leaders.

But this need not discourage the women, for it does not follow that girls are therefore as a class inferior to boys. On the contrary, there are as many traits in which the general average is higher for girls than for boys as the reverse. According to a study made by Karl Pearson,[2] boys tend to be more athletic and noisy, less shy, yet more self-conscious, less conscientious and more quick tempered. These differences are slight,

[1] Thorndike, E. L., *Education*, p. 68.
[2] Quoted by Thorndike, *Educational Psychology*, Vol. III, pp. 197–8. Cf. also pp. 262–3.

however, and are not so important and far-reaching as differences in certain elemental instincts, the operation of which leads to the differences mentioned and to many others as well. These are the fighting instinct and the parental instinct. Both sexes have both, but boys are better fighters and the girls are better mothers.

Other differences, such as those mentioned in the following quotation,[1] are perhaps chiefly due to the more fundamental biological differences just named:

"In detail the exact measurements of intellectual abilities show a slight superiority of the women in receptivity and memory, and a slight superiority of the men in control of movement and in thought about mechanical situations. . . . They (men) excel in muscular tests, in ability to 'spurt,' whereas women do better in endurance tests."

Differences Due to Race. Of more interest are differences among individuals which are due to other causes than sex. There is a wide divergence of opinion as to the effect of race on a person's mental make-up and capacity. Between the lowest and highest races the gap is clear, but among men of highly developed races, the differences are not so obvious. "My own estimate," says Thorndike,[2] "is that greater differences will be found in the case of the so-called 'higher' traits, such as the capacity to associate and to analyze, thinking with parts or elements and originality, than in the case of the sensory and sensori-motor traits, but that there will still be very great overlapping — the differences in original nature within the same race are, except in extreme cases, many times as great as the

[1] Strayer and Norsworthy, *How to Teach*, p. 153.
[2] *Op. cit.*, p. 224.

differences between races as wholes." The history of achievement by foreign students in our own colleges and universities should give pause to any tendency to regard all who live outside of our own land as inferior. There are more relatively dull persons and fewer relatively brilliant among some races than among others, but there are plenty of ordinary folks among them all who are of similar intelligence and who constitute the basic material of the world fellowship, which shall be willing to make use of intellectual leadership wherever found, and which shall devote itself to the elimination of the inferior as rapidly as is consistent with common humanity.

Differences Due to Family. One's own immediate family stock is of more significance than his racial stock in determining his place among his fellows. But his family stock is complex, and, apart from occasional reversions to an old type, the observable influences seem to be exerted mostly by parents. The effect of this influence is not to make children duplicates of their parents, but to make them vary from the general human average in the same direction as their parents do.

It is difficult, if not impossible, to eliminate entirely other influences than those of family, such as training, when measuring resemblances and differences, except in the case of physical characteristics not affected by training. The composition — the quality — of the brain is one of these inborn physical characteristics not affected by training. A child's destiny, so far as his upper and lower limits of development are concerned, is fixed by nature. The point in between this lowest and highest possibility which the individual reaches is determined chiefly by training.

How specific the resemblances to parents are in emotional types, morality, and so on, is not clearly known. Children of the same parents and the same upbringing certainly vary tremendously in mental characteristics; but in any specific trait, it is fair to say that a child is more likely to resemble his own parents and his own brothers and sisters than some one else's parents or children of these other parents. These resembling tendencies, however, are subject to changes, and, save as limits, do not determine the individual's growth.

Differences Due to Experience. Training is more significant in settling a child's future than is his ancestry. It cannot raise him above his inherited limitations, however. The dull boy will never overtake the bright boy, for the bright boy goes faster. As each generation grows up, those naturally well equipped forge ahead, and those ill equipped get further and further behind. The ill equipped make progress, but their progress is absolute, not relative; and their general status in society, so far as intellectual attainments are concerned, remains the same.

To pit one child against another may spur both to action, but if one is much superior in native ability to the other, it is cruel to subject the latter to the certain humiliation of defeat. Better far would it be to pit him against his own record, and to encourage satisfaction in absolute progress. The feeling of superiority that results from surpassing the inferior gives the bright boy a false sense of progress and an insufferable pride that is exceedingly difficult to overcome.

But any trait can be improved with training. How much of this improvement is due to sheer growth and how much to educational influences is not known.

Some children of nine are intellectually superior to some of eighteen. Yet growth is certainly a factor in mental development. Changes in brain structure take place which make possible more and more complex associations. New desires arise which affect the direction of interest and attention, and, in turn, these new interests affect achievement. Without the stimulus of the environment, however, these new interests might never be called into effect, and certainly the nature of the environment determines largely the specific forms which instinctive interests will take, and the specific materials on which the mind will work.

The particular conventions, the habits and ideas of social life, which constitute the machinery of morality — all these are learned. No child is born with habits or ideas of any sort. All these he gets from his environment, and these constitute at once his freedom and his bondage. How far he will transcend these environmental limitations or how completely he will be subject to them depends largely on his native capacity, and this in turn is the gift of race and family, plus the unaccounted-for variation upward or downward that he himself exhibits as an altogether new specimen of human life.

The Necessity of Recognizing Differences. It is important for us as teachers of religion to recognize both the possibilities and the limitations of our pupils. We know that all except some of the defectives can become conventionally moral by training — but not without training.. We know that most can become, not only conventionally moral, but independently moral, acquiring standards and principles of conduct through their own critical study of human life. This, too, re-

quires training. And we know that a few will not only be independent but prophetic, born leaders of men and architects of the new social order.

Who knows whether such a potential prophet may not be in his own class? The leaders of tomorrow are now in training somewhere, and whether or not they will be leaders in crime or leaders in progress depends upon what is happening to them now. And the world is waiting for the issue. It is as teachers of the future leaders of the church that we have our greatest responsibility and our greatest opportunity.

Miscellaneous Differences. A word should be said finally about other sorts of differences than those mentioned above, differences which do not materially affect one's leadership or one's morality, but which do affect our method of teaching. These differences concern the form of one's mental life. They are primarily differences in types of interest. The causes of these varieties in interest lie back in ancestry, sex and experience. There is, for example, the practical, common-sense child, as contrasted with the fanciful dreamer. These find it hard to understand one another. One is interested mostly in his own thought process; the other, in what is going on around him. Some children enjoy getting away from concrete things and working with intellectual symbols. Others prefer to work directly with objects. Some children are constantly reflecting, valuing, "sizing up." Others rarely "stop to think," but just plunge ahead, reckless of consequences. Some enjoy the sense of power that comes from managing people. Others confine their attention to the control of things. Some are delicate and discriminating in their appreciation and sympathies. Others are coarse and

blunt and hard to move. Some are easily led, amenable to suggestion. Others are independent.

Frequently these differences and their numerous combinations are characteristic of the same child at different times. He has his fancy-free moods and his common-sense moods; his thoughtful moods and his reckless moods; his moments of interest in things and his moments of interest in abstractions; sometimes he is the philosopher, sometimes the poet, sometimes the scientist, or the moralist.

It is helpful to recognize these varying moods or types of behavior, for they represent in any case a fairly constant set of phenomena. We soon learn what to expect from the fanciful child or the fanciful mood, and can anticipate the actions of the practical child or the practical mood. To name a thing is in part to control it, for the name affords a basis for the organization of ideas. As we gather our data, therefore, it might be wise to record not only the situation and the child's response, but also the child's dominant type of interest, if known, or what seems to be his immediate mood, if that is known, giving the evidence for the judgment expressed. We shall soon find that as teachers we shall have to counterbalance these dominant tendencies with the encouragement of their opposites, if we are to develop well rounded personalities, sensitive, yet not weak; aggressive, but not overbearing; leaders, but not bullies; thoughtful, but not cowardly; courageous, but not reckless; rich in fancy, but not unbalanced.

SUGGESTIONS FOR STUDY AND OBSERVATION

1. The stories quoted in Appendix I were written by a girl eight years old. Read them, and make a note of the dominant interests that appear in them.

2. Ordinarily children are placed in the same class in the church school because they are of the same age or in the same grade in day school. Is this practise wise? Give detailed reasons, and suggest other possible ways of selecting children who are to be in the same class.

3. What provision do you make, or have you seen made, in church-school assignments, for differences among the pupils in ability or interest?

4. Those who are interested in further study of individual differences will find any of the following books by E. L. Thorndike of great help:

Individuality.

Education, Chapter IV.

Educational Psychology, Briefer Course, Part III.

Educational Psychology, Volume III.

CHAPTER VII

BOYS AND GIRLS

The Religious Life of Later Childhood

Social Relations. The years from nine to eleven or twelve are conspicuous for two changes in the lives of the boys and girls. First, they are physically far more vigorous and tough than in early childhood. Second, they are living in a vastly bigger world. Home is less significant than it was, partly because it absorbs less of the children's time, and partly because other interests are growing which lead away from home and compete with the home influences. Boys go off together, either playing games or exploring and foraging. Girls, less adventurous, stay nearer the hearthstone, but nevertheless are much more in the company of other girls and less under the oversight of adults.

The teachers of children are now largely of their own age: the children look more to their own group for approval and disapproval. The codes of cooperation are becoming fairly well established, and standards of conduct are being fixed. Every man is still for himself most of the time, but spontaneous groups are forming which make demands upon the individual's loyalty. The gangs are rather flexible in membership, but they are sufficiently distinct in the minds of the boys to form the basis of a large part of their activity. Street gangs fight one another as groups, not as individuals. Girls belong to different sets, each scorning the social standards of other

sets. Team-play is attempted, but the teams find it difficult to play without fighting over individual preferences, and as like as not the team evaporates in the course of a game or a day or a week. When representing a larger institution, like a school, however, or under competent leadership, the team, even of ten-year-olds, tends to last longer, which indicates that the years of later childhood are exhibiting larger and larger capacity for group action and group loyalty on an ever widening scale.

Growth and Instinctive Tendencies. Height and weight increase gradually. The girls begin to grow more rapidly before the boys do, so that at the end of childhood and the beginning of adolescence the boys seem much younger than girls of the same age. This no doubt accounts in part for the tendency of boys and girls to hold one another in apparent contempt.

Significant instincts like fighting and the parental instinct are increasing in the strength of their impulsion. The conditions of civilized life put restraints on pugnacious behavior which sometimes are irritating to the small boy. It is not surprising that he breaks out occasionally, either in street fights, or in some form of bullying or teasing. Rivalry is keen among both boys and girls. They delight in competition of any kind and take great pride in their achievements.

Fortunately, however, we have a strong tendency still present to care for and fondle. Pets are universally desired — anything alive — snakes, cats, turtles, dogs, rabbits, canaries. How tender a boy is with his own dog, and how proud of its ability to eat up all the dogs in the neighborhood!

Here is a real incident which brings out certain of these boyish traits.

"An eleven-year-old boy tested us to the limit by his stubborn resistance to all control. He was either bad or indifferent most of the time. Sometimes the teacher held him by main force, while teaching the lesson, or sent him to the church-school superintendent. Once she sent him home.

It became unbearable, and in my round of calls I came to this home. As luck would have it the boy came to the door. His face beamed as he saw it was a visitor for him, as well as for mother. He called his mother, grandmother and sister, then sat on the edge of the chair and listened for four or five minutes, while we talked. He finally ventured — "I have some rabbits."

"How many?" I asked.

"I had the father and mother, then seven little ones came, but the Ginnies stole four, one died, and I have two left."

"Oh, may I see them?"

"Do you really want to?"

"Why, yes."

"Well, come on."

So I followed through the kitchen, down the rickety back-stairs into the yard. There we found the rabbits. I took up the prettiest baby to fondle it. Henry took up the homeliest one and said, "I like this one best, it's so homely and cuddles up close to you."

He told me what they ate, how they slept, showed me the dog and cat, told of two little white mice he had had and lost, of his newspaper route and customers, also how easy it was for him to get up in the morning.

By this time we were back up-stairs, and the mother began to tell me how she was not well and that Henry helped her clean the floor, wash the dishes and even hang up clothes.

He got red, and uncomfortable, as she talked, so got up and said, "Guess I'll go now!"

That was the last of Henry as a bad boy in the church school, for his teacher and I talked it all over and learned to understand. Every Sunday, however, he came early so as to come up and talk for a few minutes about the rabbits, etc., especially the new baby, which became his chief treasure."[1]

[1] Quoted from a student's observation.

Some one has suggested how to get an idea of the exuberant abundance of life and energy of the years of later childhood. Think of how you feel some fine crisp morning after a good night's rest, awake and ready for the day's work. Then multiply your feeling of strength and energy ten times. You are ten times as hungry, ten times as desirous of shouting and singing, ten times as good natured, ten times as full of mischief, ten times as eager for the next act. That is the way a boy feels.

Here is a letter written by a boy of eleven years who had been sick in bed and still had a cold. It is addressed to his father. Note his overflowing good spirits.

"Professor, Doctor, Reverand.....Esq.

Hello! there — alright.

Mother probably told you that I was sick in bed about two weeks ago — well I'm alright now except a little cold that will soon be gone.

E. H., R. D., R. L., A. W., B. Q., K. L., D. McL., G. W. (each name was written in full) and myself make up a BASEBALL TEAM of which I am captain, Spud H. is manager and Gordon assistant manager. We play the Cypress Street Team tomorrow at 2.30 o'clock. H. M. is UMP,.....

MR. G——. has sent those stories about the slaves he told us about and mother wants to read to us now.

So solong old sport.

Your left hand man."

This letter reveals another tendency that it is important for us to remember. Notice the interest in the *individuals* with whom he plays. He mentioned them all by name. Beginning now at ten or eleven, this interest in individuals increases through the early years of adolescence till it reaches its height in the chums of middle and later adolescence. These chums, many at first, and becoming fewer, are generally of the same sex.

But the plays and games of boys and girls do not exclude those of the opposite sex by any means. It is not until the latter part of this period that the problem of cooperation between the sexes becomes acute.

Technical Skill. Physical and mental activity is becoming more skilful, and the children take more and more delight in proficiency for its own sake. Boys and girls can make things extraordinarily well. The finer skills we call technique are possible now and appeal to them. Except for the feeling that comes with maturity, the boy or girl of eleven can play the piano with considerable ability, and produce paintings or drawings that continually astonish us for their sense of form. Artistic and mechanical abilities that had begun to show themselves earlier are now rapidly developing. A group of boys at a summer camp built an observation tower twenty feet high in fifty minutes, having nothing but growing trees and tools to work with. A few directions were given them at the beginning, and then they set to and produced a mechanically perfect structure from raw material.

Writing is becoming easy and so can be used as a ready means of expression. Reading is so easy as to be a temptation. Stories of an exciting and adventurous kind are consumed at an alarming rate although, in this as in all other characteristics, children differ from one another greatly. But they like books and like to own them.

Dramatic Interests. In spite of this increasing interest in and grip upon language, however, they do not yet find discussion easy, nor is conversation fluent except in the form of chatter. Yet the dramatic sense is keen and the representation of stories is a never-ending source

of pleasure. With a native genius for dramatic effects they get up plays, make scenery and costumes, prepare speeches — and charge admission!

The following outline describes in a boy's own words a play that he and three other children, one of them a girl, prepared and produced at a camp in the woods. The author was eleven.

THE LAST STAND

By Lynd Ward

Cast of Characters

Little Beaver	Buffalo Bill
Showandassee	Jim

Scene I

Time: Sunset. Place: Indian Camp.

Showandassee preparing evening meal when Little Beaver comes home from hunt with deer.

Showandassee (without looking up) — Did you get anything this time?

Little Beaver — Yes, I got a deer, but it was very hard to get him.

S.— My, he is a big one!

L. B.— Yes, he was the biggest one I could find.

S.— Well, supper is ready; let us eat.

They have supper and then go to bed.

Scene II

Time: Next Morning. Place: Cowboy Camp.

Jim — Say, Bill, do you suppose there are any Indians around here?

Bill — Oh, I don't know. Let us go and see.

They start off in opposite direction from Indian camp. During their absence Little Beaver takes some spying in hand, finds out their strength and position. He then returns to his camp. Cowboys return home after fruitless hunt.

Scene III

Time: Midnight. Place: Both Camps.

Little Beaver creeping upon Cowboy Camp which is fast asleep. By some mishap he steps upon a dead twig and they awake. He dodges behind a large tree that is near at hand. They see no harm, and so go back to bed. Little Beaver then returns to his camp and bed.

Scene IV

Time: Next Morning. Place: Cowboy Camp.

The Cowboys are ambushed on their way home from a hunt by Little Beaver and Showandassee and taken to the Indian Camp and tied to a young tree.

Scene V

Time: Near Midnight. Place: Indian Camp.

Indians asleep. Cowboys tied loosely. After much quiet squirming Bill gets loose and unties Jim and together they kill the Indians.

This play consisted almost entirely of "business." There was very little speaking. There was no "star." Several meals were prepared, eaten and cleared away. Each scene was a unit, however, and the whole play moved on naturally to a dramatic climax.

The next year, when the author was twelve, he prepared another play of which he was the hero. He had looked forward to it all winter and had saved up money to buy his costume, which was an Indian suit. In connection with the play was a long speech by the hero. This was never written out and so is not preserved. The players chose a most beautiful spot for this outdoor production, with an eye for scenic effects. In the actual production they had the assistance of a woman who had had dramatic training, but as far as possible she merely assisted them in carrying out their own ideas.

The interest in the dramatic takes another form in story-writing and poetry. These stories and poems throw considerable light on some of the interests of later childhood. Turn, for example, to the one printed in Appendix I.

Individuality and the Critical Frame of Mind. Individual differences are more conspicuous as time goes on, but the variations are more obviously in the direction of the family type. This is no doubt largely due to the life in the family. But little traits crop out that assure us that Jimmy is a chip of the old block. But he has a mind of his own, however, and is less willing to be a chip. He wants to be a whole block. He will no longer swallow whole everything that is told him. Long experience with the world has taught him caution and incredulity, which easily becomes shallow cynicism. Childish fancies and practises are now to be put away. Unreflecting and universal doubt is the small boy's armor behind which he goes forth to combat.

A fine-illustration of this growing independence of thought and enjoyment in making decisions is seen almost every year in the sixth or seventh grades of a certain school. It has been the custom in this school to help support a local day nursery. The children also contribute to this philanthropy through their day school, so that by the time they are eleven or twelve it is an old story. It usually occurs to some one in these and subsequent grades to object to doing what they have always done. And then ensues a debate. On one occasion a committee was appointed to look into the matter. On this committee was the boy who had objected most to continuing the contribution. The committee went to the institution, saw for themselves what was being done

there for the babies, and reported so enthusiastically about the work that the class had to be advised not to vote all its accumulated resources to this one institution. The boy who had opposed the idea himself proposed that the class give all it had. All he needed was to be shown.

In a certain fifth grade, stories from the Old Testament are used, not in a literal way, but as good and wholesome stories. The attention of the children is directed to the values in the story and to their representation of universal human relations. When the story of David and Goliath was told, one boy piped up with, " I do not believe there ever was a man ten feet tall." After some argument the class decided that it did not matter whether Goliath was ten feet tall or not; anyway, David was a brave man in the presence of danger.

The Interest in Conduct and in the Prowess of Heroes. One aspect of this critical tendency is the effort to form standards of conduct, to organize conduct under acceptable ideals. These acceptable and usable ideals cannot be too general or absolute. They need to be in the form of rules or customs or simply the concrete acts of heroes who have won their admiration. It is not their qualities but their deeds that appeal to the responsive and alert minds of these children. Heroic behavior, prowess, physical and moral, power and skill in all its manifold forms — these are the delight of childhood. The movie makes its appeal at this point. The graphic exhibition of power and the intensely dramatic or " rough-house scenes " swiftly following upon one another are the very bread of life to an eleven- or twelve-year-old; and these visualizations of conduct must inevitably go far toward forming his standards and suggesting to him his own behavior.

It would be interesting to know how far movie heroes are replacing baseball heroes in the minds of the boys.

Competition and Cooperation. We have thought thus far chiefly of the interests and capacities of the children. We should keep constantly in mind the actual situations in which they find themselves from day to day, the persons they are with, and the effect upon them of these relations. An examination of the schedules of boys and girls will reveal an exceedingly crowded day, spent mostly in the company of children of the same age. The characteristic free behavior of children with one another is a combination of keen competition and cooperation. Both are wholesome. The stimulus of rivalry is not to be despised. Seeing another do something automatically makes a boy or girl desire to excel in that activity. And in thus plunging into the combat and the chase, the children discover their own capacities and limitations. It is hard indeed to convince the small boy that he is beaten. There is no such word as fail to the ten-year-old. Failure is an adolescent experience. When the boy gives in he gives in for policy's sake, but his spirit is not conquered, and when he gets around the corner he again shouts defiance at his adversary. But he is learning caution, nevertheless, and knows himself better both by defeat and by victory.

This indomitable or obstinate or individualistic spirit does not mean, however, that there can be no leaders among boys and girls. The one who proves his ability to get desired results can be the leader, although he may have to earn the right to lead by his physical superiority. The latter is by no means always the case, and the street gang will often follow the weaker but more intelligent boy. The man is permitted to lead the

"bunch," not primarily because he is strong, but rather because he can control the situations which the group enjoys. He can provide amusements and games. He can do interesting things that the boys want to do. He can make possible the hikes and expeditions which the boys could not undertake alone. He releases the boys from certain responsibilities, and reduces the amount of thinking they have to do in order to have a good time. He is a good provider, and a greatly to be admired paragon, a miniature god to whom one gives ready allegiance — up to a certain point.

This delight in leadership merges with the enjoyment of cooperative activities. Leadership is at its best when it facilitates cooperation for common ends. The boys like to be together and the girls like to be together, and under certain conditions the boys and girls like to be together. Being with others affords the necessary condition of the competitive activity which is so much enjoyed. Cooperation for competition more nearly characterizes this period of development than its reverse, competition in cooperation. But in thus rivaling one another's achievements they are securing all unconsciously the training in cooperation that is essential for their social development.

The teacher's task lies in providing suitable occasions for rivalry, suitable objects for competition, and in so arranging the conditions of competition that the group will gradually translate its competitive efforts into cooperative efforts.

Group Loyalty. The basis for this transition is in the incipient group consciousness which identifies one's own interest with that of the group when another group appears on the horizon threatening the prestige or prop-

erty of the first or the safety of the individuals concerned. Loyalty is born in conflict, in the competition of groups. But this group competition involves a certain degree of cooperation, just as in the case of individuals. The group enjoy their competition only when they agree to compete. There is no fun fighting when the other fellow won't fight back. And, furthermore, just as competing individuals become transformed into co-operating individuals by the mere appearance of another set of individuals on the horizon, so a group of competing groups is transformed into a cooperating whole when all the groups are confronted with a common enemy or a common task. It is the teacher's task to secure this transformation of competing groups into cooperating groups as rapidly as possible.

Higher Loyalties through Cooperating Groups. But the interesting thing is that the relation between the individuals in any one group is not changed when the group ceases to compete with another and starts to cooperate with it instead. The presence of the larger task seems to inhibit the individualistic tendencies and to encourage the social tendencies. In terms of church-school practise this means that all individual competition for exclusive honors such as badges for attendance should be transformed into cooperative activity for the sake of the class group. Class competition is enjoyed exceedingly. But class competition also should give way before the higher form of activity involved in co-operation among classes. The awarding of class banners for attendance, therefore, although on a higher social level than the giving of individual badges, is not on the Christian level, for it involves the recognition not only of success, but of victory, that is, of another's

defeat. If all had banners there would be less fun in it. The joy of defeating the rest is thus encouraged at the expense of the cooperative spirit. It should be said in palliation of this practise that it is far superior to the rewarding of successes which *in the nature of the case* consist in another's loss or humiliation. It is better, for example, than the social recognition that comes to a man who has made his wealth by refusing to share equitably with those who have helped him in his work. But it is not good enough. A higher and equally enjoyable procedure is to get every class to work for the record of the school, so that the school may beat its own record every year. Cooperation for a common purpose is here the essential motive. To make it thoroughly Christian it only remains for the pupils to see the relation between attendance at church school and the progress of the kingdom of God. If there is none, of course attendance must naturally be a matter of small moment to every one!

The Religious Assets of Later Childhood. What then is the religious life of the boys and girls? What religious problems do they face? How can the church school and the home assist them to grow religiously?

Let us count up the religious assets of later childhood. There is, first, what we have called the parental instinct. Covered up though it may be in many children by habits of a contrary character, it is still there, and even in the worst bully will occasionally show itself in an attachment for a pet. Here is a real basis in human nature for much that is characteristically Christian.

Second, there is increasing fondness for a closer form of social cooperation. The group, as such, rather than as a mere opportunity for a good time, is beginning to

enlist budding loyalties that transcend individual interests. Here is the basis in life of true Christian socialization of will.

Third, there is intellectual alertness, manifesting itself in incredulity, in exploration, in reading, in rabid inquisitiveness, and coupled with an ever increasing ability to subject action to intellectual control. Standards of conduct can be increasingly effective and purposes can include wider and wider ranges of conduct and extend over longer periods of time. Witness, for example, the case of the boy who planned all winter for the play he was going to give the following summer. Here is the basis in mental ability for the increasing organization of life and its purposes in terms of the Christian standard.

Finally, there is the increasing interest in persons and their deeds, which reaches its maximum at early adolescence in what is called hero-worship, and in a slightly different form, at middle adolescence, in chumming. The idealization of personality, the setting up of a picture of what one wants a person to be and identifying this ideal with the person as he is — here is the basis, in appreciation, of the peculiarly Christian emphasis on the ultimate and supreme worth of every individual.

Hindrances to Religious Life. Over against these wonderful religious assets of later childhood we have to set certain other tendencies of individual and social life that make our work as teachers of religion difficult.

There is nothing in the physical and mental make-up that is really antagonistic to our purposes as Christian educators except the presence of those natural desires

and tendencies which are anti-social in character. The chief trouble comes from the bad habits already formed: habits of disrespect and irreverence, habits of selfish indulgence or of indifference to others' rights; habits of subterfuge and deception, of indecency in thought and practise. These are the direct results of unchristian surroundings. The boys and girls themselves are not at fault for being little savages when society itself provides them with no opportunity for being anything else. The city gang is the result of social neglect. The marauding gang is a rare thing in the country. There is abundant opportunity in the rural districts for wholesome activity, but what can a bunch of boys in the city do? In the country there is still some semblance of normal family life, but what can the family in the city do? How many families take their recreation all together? How many boys would have a good time doing the kinds of things that are possible for adults in the city?

But beyond these gaps in the provision which society makes for normal childhood, there are the vicious influences, some blatant, some insidious, that surround the youth on every side. Fortunately much of the moral laxity of modern life is not within the range of the boys' and girls' understanding and does them no harm. But much that is not understood, even, is quietly forming the standards of business and sex relations that will persist through life. It is these early standards that are the most permanent. The throes of adolescence leave the individual on an apparently higher moral level, largely because of the persistence of early standards, which were themselves on a high level. Give us the child until he is eight, say the Roman Catholics, and

we care not what you do to him afterwards. How much more is this true if the period can be extended to ten or twelve!

Having been brought up in an atmosphere of indifference to the rights of individuals in school and business and every-day concerns, of quiet assumption of low moral standards of relations between the sexes, as exhibited in conversation, on bill boards, and at movies, is it strange that adolescence frequently finds itself utterly unable to withstand the solicitations of evil-mindedness?

Overworked Childhood. Another problem arises out of the preoccupation of children with affairs not strictly religious. What a busy day the nine-year-olds have! The typical day affords small opportunity for leisure or for play of a spontaneous character, and none for the preparation of church-school work. City children keep up the pace till late at night. They get up just in time to scramble into clothes, snatch a bite to eat and race for school. The better-to-do have spare time taken up with special lessons: music, language and dancing. The children are too busy to be religious, too much engaged in their own affairs to take part in the building of the city of God.

The Responsiveness of Later Childhood. But give them a chance, and their capacity for Christian conduct is amazing. Their environment is a challenge as well as a drawback. Here and now they can try out their powers as little citizens of the Kingdom. By worship and study and training in Christian cooperation under wise leadership they can arm themselves fully for the present conflict and against the day of the greater trials and temptations of adolescence. Speaking out of his own heart, one ten-year-old boy wrote

this prayer of aspiration, a true product of childhood religion:

"O Lord, we do a good many wrongs in a day, but you are kind and tender, and you forgive us. And we must try to do better, and we must keep on trying, and we will keep on trying for you are in us, and helping us all of the time."

The Purpose of Religious Education for Children Nine to Twelve. As an aid in the discovery of our method, let us now formulate the purpose of religious education for boys and girls in the later years of childhood.

With adolescence comes increasing capacity and need for organization of personality. From nine to twelve this organization can only be approached. But so far as organization of life in terms of the Christian purpose is possible, this must be achieved. Fundamental to the subsequent unifying of personality is the formation of correct habits of thought and conduct and feeling now. Many such habits have already been formed. There are many left, the need for which arises out of the far broader fellowship of the boys and girls.

As our first purpose, therefore, let us remind ourselves of the necessity of actual training in Christian living which has as its object specific habits of conduct: clean thinking, clean living, the doing of good turns, generous treatment of others, fair play, regular prayer, if possible, or at any rate the constant thought of God as companion in the moral struggle.

And, second, to bolster up these habits, the acquisition of ideals or rules of conduct which embody the Christian standard, and which imply the moral leadership of Jesus, in whose conduct the boys and girls shall find their most appealing ideal and their most effective rule of life. As will be seen in our formulation of method, these rules must of course be the product of the children's own thinking and be

worked out in imagination and in practise in every possible sort of situation.

Third, to give body and color to the Christian standard concerning the details of behavior by constantly enlarging and intensifying the children's consciousness of their world citizenship, of their kinship with the children of the whole world, of the Christian movement as a mighty *cause* to which they are, as a matter of course, to devote their lives.

Fourth, to anticipate adolescent changes with suitable information on matters of sex, associated intimately with all that is sacred and noble in the child's own imagination and with the hours of highest fellowship between father and son and mother and daughter.

General Principles of Method. So much for our purpose. Our method follows the same general principles already outlined, with adaptations to the special needs and problems of children from nine to twelve.

1. There is the necessity of providing some kind of organized group life, either in the church-school class, or in the Junior department, or in clubs, or in all these. The need for cooperating companionships and the desire for competition should be met in such a way as to insure the intensive and extensive development of social motives, so that by twelve or thirteen years of age the child's interest and loyalty shall be attached to the church of Christ, either through some organization or by direct membership. We must seek to Christianize the present social relations of the pupils in class, school, home, day school, and so on, by interpreting this present life in terms of Christian standards, and by providing such activities as will give training in Christian ways of doing things. Class duties, school duties, home duties, all of which contribute definitely to the happiness and efficiency of the group, are needed. Organized service in the community through the care and expenditure of class funds; visits to homes for crippled children, day nurseries, homes for the aged, schools for the blind, with a view to adding to the cheer of the inmates; correspondence with children of other lands, and the making of things that will be useful to others; relief work of all sorts, and many other activities which have social interest are essential and enjoyed by the boys and girls.

2. Training in worship that is proper for them.

3. The children will need the help that comes from hearing and reading stories of deeds involving moral struggles and problems like their own and showing the natural social consequences of right and wrong choices. Many of the Old Testament stories are admirable for this purpose. The nine-year-old can well appreciate Abraham's generosity to Lot. The ten-year-old responds to the stirring appeals of Amos for justice to the poor, and enters into his clever trap for securing the attention of the crowd at Bethel. These Old Testament stories have the additional advantage of providing the background for the appreciation of the life of Jesus, which is also well adapted to the latter part of this period. But, suitable as are the Bible stories, much more is needed to give the pupil the wide social sympathy and understanding that we desire for him. Stories of immigrants and of people of other lands are a great help, and the children are capable of considerable careful research into the ways of foreign life so well described in periodicals like *Everyland* and in many books published by the Missionary Education Movement. It is important, however, that they should not be led to suppose that " Missions " is a separate subject of study or interest in the church school — as though to be friendly with one's neighbors were a sort of afterthought instead of the very heart of Christianity.

Whatever story material is used will be of added value if it is freely dramatized by the pupils. This applies particularly to the first two or three years of this period. Old Testament stories lend themselves to spontaneous representation, and the pupils enjoy taking parts and reproducing freely the meaning and the words of the characters. The words will be few, but the expectation of taking a part adds interest to the preparation of the lesson and increases the vividness of the children's imagery. Pictures also greatly help in getting the children into the atmosphere of ancient Israel or of modern China.

Prepared dramas, unless written by the children, take too much time as a rule to justify their inclusion in our program. But it is a fine piece of training for a group of children to get up a short Biblical or " Missionary " play themselves, studying and making costumes and scenery, writing the lines, and so on.

All these matters are a part of our effort to make vivid sections

of human experience which will help the children understand and improve their own experience.

4. The children need also formulated ideals or rules of conduct in the form of texts, poems, verses, psalms, hymns, which express Christian standards and appreciations. They learn these readily and enjoy using them in concert.

5. They need, in addition to what has been described above, some specific information concerning some of the great social institutions, such as the church, and of certain church practises, such as baptism, the Lord's Supper, the church year, the services. Here is a splendid chance for the pastor to come into close touch with every young member of his parish.

6. Various instructional activities are possible now that would be too difficult for the younger children: writing answers to questions, writing short essays, making charts of attendance, decorating, making a class book, and the like. Discussion is now more profitable, and story-telling by the pupils as well as the dramatizing mentioned above are more effective.

SUGGESTIONS FOR STUDY AND OBSERVATION

1. It is customary to separate boys and girls between the ages of nine and twelve in the church school. What differences between boys and girls have you noticed that would make desirable or require this practise?

2. What is there about the youngest Junior children that justifies or requires or makes desirable their separation from Primary children? Should they be separated for all purposes?

3. If you can do so, ask several children ten or eleven years old to state what kinds of motion pictures they prefer, and who their favorite actors and actresses are. The following form might be used to record the answers:

1. Your name.
2. Your age.
3. What kind of a picture do you like best?
4. What actor or actress do you like best?
5. Which one do you like second best?
6. What well known picture do you like best?

After looking over the results of this investigation, define some of the problems of religious education for children of this age.

4. Have schedules similar to Appendix III, Chart C, filled out by a group of children from nine to twelve years of age. Summarize the results as was suggested for the younger children.

5. Cases 25 to 30 belong to the period studied in this chapter. They may suggest similar instances from your observation.

CHAPTER VIII

THE TRANSITION

From Childhood to Youth

Some General Facts. The charts given below reveal astonishing facts that may challenge the credulity of some of the readers who examine them. Doubtless, however, they would be matched by charts of almost any

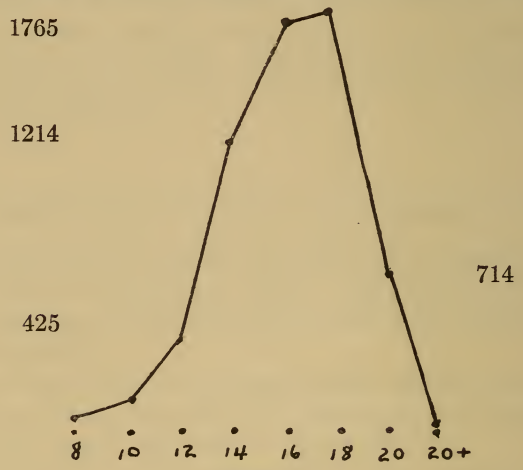

Figure 1

church-school's enrolment. The charts on crime and conduct can be checked by making others on the basis of the police statistics and school conduct marks in one's own town or city.

The first chart is taken from a table in G. Stanley Hall's *Adolescence*, Vol. I, page 326. It shows graphically the number of sentences imposed on 7475 boys from

eight to twenty years old. The figures at the left indicate the number of cases, and the figures at the bottom the ages of the boys.

On page 346 of the same volume, Hall gives a chart showing the school marks for conduct of 3012 Italian

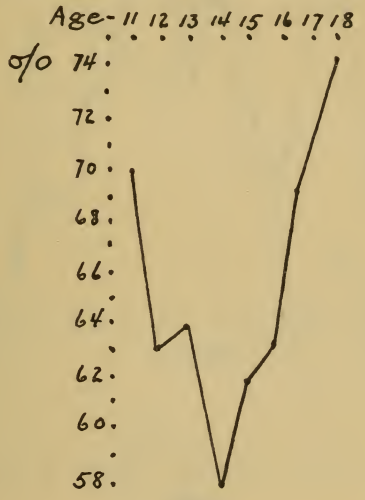

Figure 2

boys, from eleven to eighteen years old. "Conduct was marked as good, bad and indifferent, according to the teacher's estimate, and was good at (age) eighteen in 74 per cent of the cases; at eleven in 70 per cent; at seventeen in 69 per cent; and at fourteen in only 58 per cent."

Figures 3, 4 and 5 are taken from Coe's *The Spiritual Life.* The first one shows the age distribution of the religious awakenings of 99 men. It reads thus: Eight per cent of the men report a religious awakening at eleven years; nineteen per cent report a religious awakening at twelve years; twenty-two per cent at thirteen years; only nine per cent at fourteen years, etc.

Figure 4 shows the age of the decisive religious awakening of 84 of these 99 men. The curve is more irregular, but the high and low points are at about the same ages. It reads the same as figure 3.

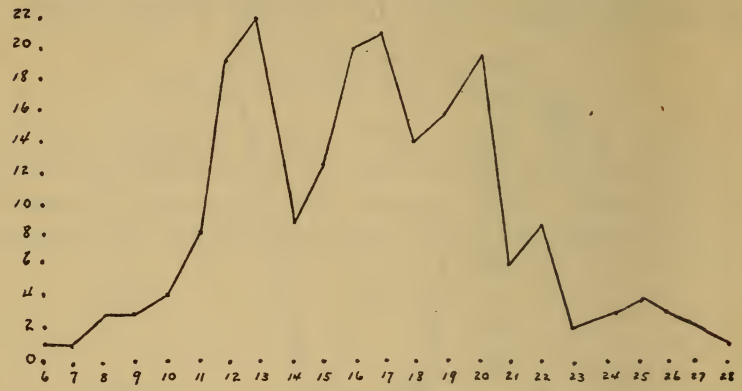

Figure 3

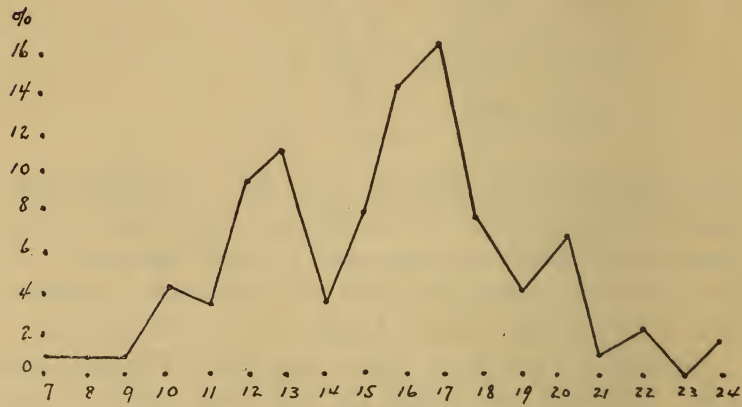

Figure 4

In Figure 5 the same interesting facts appear. This shows the age given by 272 ministers as the age of their own conversion. It is remarkably like the last curve.

These curves represent what is going on in the young

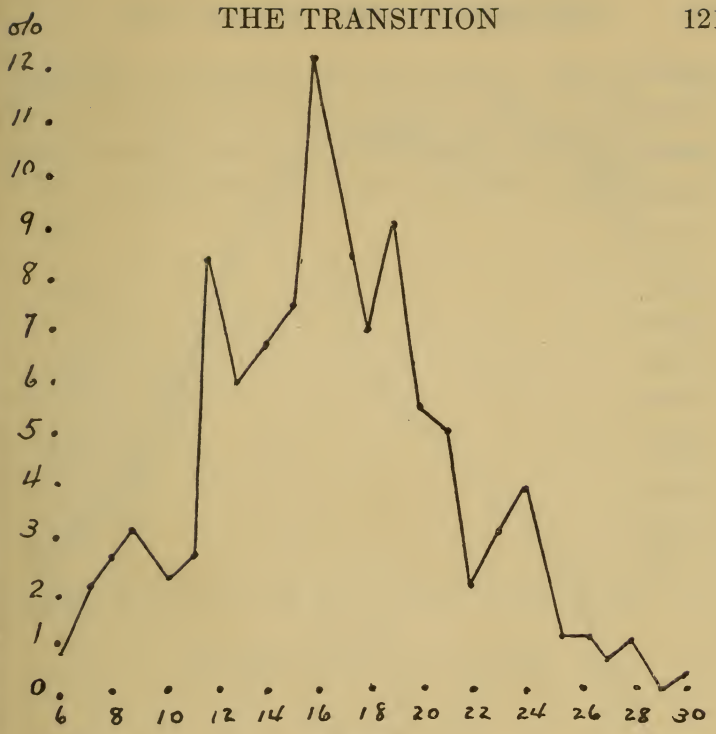

Figure 5

people. Let us compare these facts with the influences being brought to bear on them. Figures 6 and 7 show the curve of elimination in two city schools.[1] The ages are at the bottom. The number of pupils is at the left. The curve represents the number of pupils of each age enrolled in the schools.

Not less significant are the facts of church-school enrolment. In a survey, not in print, made by the students of the Y. M. C. A. Training School at Springfield, Mass., the following facts are brought out concerning the enrolment and attendance of boys in

[1] The figures for these graphs are found in Strayer, *Age and Grade Census of Schools and Colleges.* U. S. Bureau of Education Bulletin 451.

Figure 6
Elimination curve for Somerville, Mass.

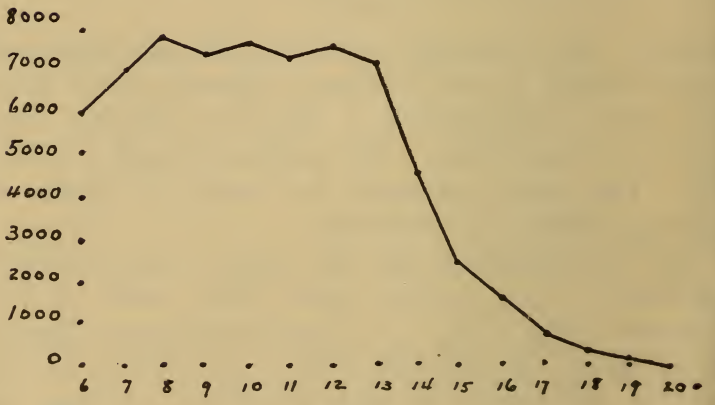

Figure 7
Elimination curve for Philadelphia, Penn.

thirty-four Springfield church schools.[1] Figure 8 shows the enrolment in actual numbers. The enrolment increases to thirteen years, at which point it is the highest. That is, there are more boys of thirteen enrolled in the

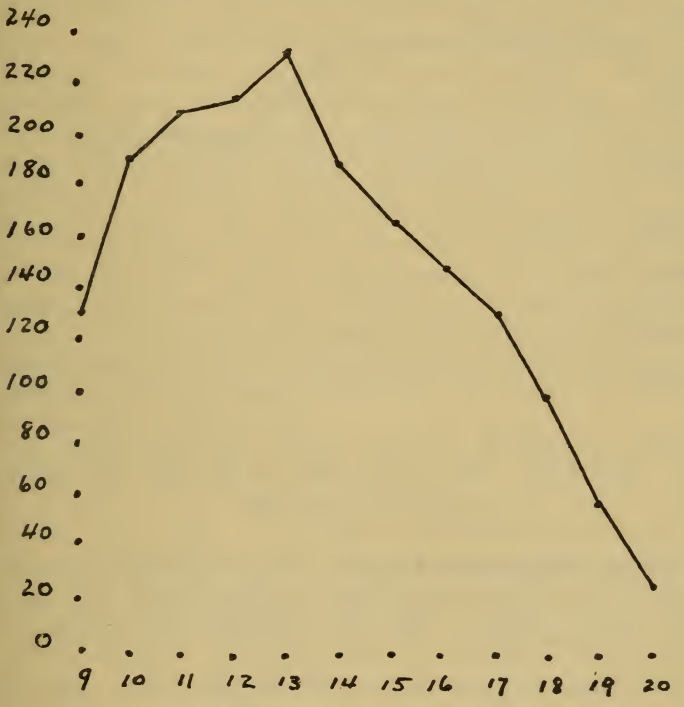

Figure 8. — Enrolment

Springfield schools than of any other age. But see what happens next!

Figure 9 gives the percentage of attendance for a short period. Ages ten and twelve are the high points here, and then there is a steady decline in the attendance of the boys as well as in the number on the roll.

[1] These two sets of facts were compiled by O. C. Fowler.

Figure 9. — Attendance

Some Particular Facts. From this bird's-eye view let us turn to some individual young people, just to see what they are like. Here is a thirteen-year-old girl:

"1. *Physical:* Very slender but growing taller; very little strength. One night she challenged me to a race of about fifty yards. She gave up and stopped before it was half over.

"2. *New interest in self:* Very dressy, wearing large ribbon or fancy tulle bows on her hair and very large white furs. She often fusses with her clothes during class and delights in 'counting off' the buttons on her own or some other girl's dress.

"3. *Social instincts:* She says she has a girl chum and likes her 'because she is handsome and kind.' She is sensitive to all the life around her — so much so that it is extremely difficult to interest her in anything else. She is full of life and independent. With

girls who are timid she is inclined to be overbearing. *Altruism:* She always wants to do things to help, but when the time comes she lets little things hinder her. For instance, although she had of her own accord promised to help with the Christmas dinner that our class was to take to a poor family, she failed to come to help. One day she went with a friend to see a blind woman and girl and read to them. She was very enthusiastic when she gave her account of it.

"*Interest in the other sex:* She is very fond of boys. She talks about them a great deal to the other girls and always looks at them very admiringly and comments on them when they go to the platform with their birthday offerings. Once when a certain night was mentioned as a possible one for a social she said, 'I can't come. That's beau night.' Her attitude with boys is partially shown in the following incident: Once when we were at a social meeting of the class she said, 'I know a grand game. Let's play it. We played it with a crowd of boys and girls and it was the most fun I ever had.' It turned out to be a game full of harmful possibilities, a kissing game in which the kissing is done when the two are in a room alone. This girl seemed absolutely unconscious of any idea that it was not a proper game.

"4. *Control by ideals:* Once on going by the home of another girl, she said, 'What an old dump you live in!' I was told of this by the girl's mother. The next social meeting was to be in the home of this poor girl. To my great relief the girl about whom I am writing acted in a very ladylike way during the whole evening, showing that she had some good ideals of how to receive hospitality. There was an old grandfather in the home to whom she was very sweet and attentive. She often hummed or whispered during prayer at Sunday school, and didn't always assume an attitude of kindness or attention to the speaker on the platform. She wants to bring rag-time music to all of the social meetings.

"5. *Religious:* She is a member of the church, but as can be gathered from the above she is not yet consciously accepting the ideals of Christ as her own ideals. Her home and other environment evidently pull strongly the other way." [1]

Some boys fourteen and fifteen years of age were asked to write down their idea of an ideal classmate, to

[1] From a student's observations.

indicate which of their classmates represented this ideal, and to give incidents showing what they meant. Here is one such statement.

"I think John is an ideal classmate. By an ideal classmate I mean that he is a sensible, well behaving young chap. He is fond of athletics and is full of fun and jokes. He likes to take long walks around the corridors and talk about interesting things. When he gets in trouble or a scrape he does not try to wiggle out of it but takes his medicine as well as the rest. One of his best traits is that he is not selfish and if any one does him a good turn he gladly does it back at another time.

"That he is an ideal classmate is shown by the following instances. He has often done me a favor in study-halls by asking the teacher questions for me. He also loaned me his science book so I could get mine copied up and handed in in time."

Certain other typical interests are suggested by the following quotations from a boy's diary.

Age 13½. Went to school. After school I went skating on the pond, but it was not good. I went over to the playground. Helen, Jim, Rea, Dora, Alice, and some others were there. After supper I went over to Mrs. H's. She had invited all the boys in our room to come. We had a peach of a time. Had phonograph and games, riddles, refreshments. All the boys but George were there. Had fine time. Got home at 10.30 P.M.

Age 16. This morning went to H. in the car. Went up to Henry's and left my overcoat. Then went up to Benny's. Saw him. Then went up to Harriet's. Had fine time. Came down and had some soda with Benny. Went up to Harriet's. Had dinner there. Had an elegant time. Best I ever had about. She gave me her picture. It is just elegant. I invited her to come out Saturday. She is coming. Went over to Jim's and to Mr. C's, the Principal of the high school. He was out. Came up on Oak Street, went over to fair grounds, and played baseball with Jack, Henry, Jim, and Mat and some others. My side beat 4–3. I pitched. Came home on 5.45 car. Got to N. 6.15 P.M. Went up to house. Today has been one of the happiest days I have had for a good while. Next Saturday I expect a good time also.

The Growth of Sex Consciousness. These few instances will call to our minds many other similar ones in our own experience or in what we have seen in young people.

Very obviously, these children are very different from those nine to twelve years old. They are beginning to shoot up. Their feet and hands are getting too big. They are awkward in body and mind. They are forever getting in their own and other people's way. Heretofore they have fitted into the scheme of things as they are. They no longer fit. They bring a new factor, namely, themselves, into the scheme, and we have to readjust ourselves in recognition of the fact that they are.

During the preceding years, we have been obliged to set off the boys from the girls in our consciousness, but it was boys and girls we were distinguishing, and the sex differences of manhood and womanhood were not apparent. But now sex is a factor to be reckoned with. We are dealing with young men and young women in whom physiological changes are taking place by which they are to win title to membership in the community of full grown males and females.

These physiological changes are sources of interest and anxiety and temptation. They frequently are not understood and frequently are misrepresented by the talk of the street. Boys suffer most from vicious suggestion, and the deadly stimulus of half truths impelling with extraordinary insistence to the discovery of the whole truth by hook or crook. Girls suffer more from sheer ignorance, lacking the intensity of interest of the boys. But there is also with them the danger of misled curiosity and of over-stimulation of interest.

We might as well recognize these facts at the beginning,

and by frankly facing them ourselves, help to dispel the unholy and prurient silence, not to say embarrassment, that curses our every effort toward a wholesome recognition of the facts of sex.

The greatest need for information is just before puberty. If we can develop the right attitudes toward the opposite sex, attitudes of chivalry and cooperation, secure habits of cleanliness in thought and speech and act, explain the characteristic phenomena accompanying the maturing of the reproductive organs, which the boy or the girl must expect, surround the whole with an atmosphere of matter-of-fact every-dayness, answering accurately every question, replacing the modern taboo with a practical idealism which faces facts unafraid, we shall have adequately prepared the way for the ripening of the consciousness of sex. It will be easy then to answer the new questions that arise, and to cultivate a manly and womanly expectation of family life. Information concerning the opposite sex will be demanded, if the relations between child and parent are already on a confidential basis. No more should be given than is asked for, and such as is given should allay, not arouse, curiosity.

The regimen of wholesome sex life during these years depends on these factors:

1. Personal hygiene, including every precaution against irritation of any kind, whether from too little exercise, too rich food, hot rooms, or too little bathing. The physical tone must be kept up and excess energy must be worked off in outdoor exercise.

2. Frequent association with the opposite sex in groups, on the same plane as the association of brothers and sisters as equals in the same family, so that the attitudes of wholesome democratic family relationships will characterize the attitudes of boys and girls of different families toward one another. A practical brotherhood

and sisterhood is the greatest defense there is against abnormal stimulation of sex interests.

3. Information concerning one's own sex life, increasing gradually to cover the essential facts of reproduction, based on information familiar since childhood, and imparted by the parents, and concerning the individual and social consequences of illicit intercourse in contrast with the Christian ideal of a sacrificial family life.

4. An abundance of intellectual interest.

5. Consecration to the Christian ideal for the world.

Just to bring concretely before us the untutored attitudes of man toward woman and of woman toward man, I shall quote the following primitive accounts. The first is an extract from a story in Sanskrit.[1] It represents what man thinks about woman when his thoughts are unaffected by any sort of appreciation of her humanity.

" In the beginning, when Twashtri came to the creation of woman he found that he had exhausted his materials in the making of man, and that no solid elements were left. In this dilemma, after profound meditation, he did as follows. He took the rotundity of the moon, and the curves of creepers, and the clinging of tendrils, and the trembling of grass, and the slenderness of the reed, and the bloom of flowers, and the lightness of leaves, and the timidity of the hare, and the vanity of the peacock, and the clustering of rows of bees, and the joyous gaiety of sunbeams, and the weeping of clouds, and the fickleness of the winds, and the softness of the parrot's bosom, and the hardness of adamant, and the sweetness of honey, and the cruelty of the tiger, and the warm glow of fire, and the coldness of snow, and the chattering of jays, and the cooing of the kokila, and the hypocrisy of the crane, and the fidelity of the chakrawaka, and compounding all these together, he made woman and gave her to man. But after one week, man came to him and said: Lord, this creature that you have given me makes my life miserable. She chatters incessantly and teases me beyond endurance, never leaving me alone; and she requires incessant affection, and takes all my time up, and cries

[1] Quoted by Thomas, W. I., in *Source Book for Social Origins*, University of Chicago Press.

about nothing, and is always idle; and so I have come to give her back again, as I cannot live with her. So Twashtri said: Very well. And he took her back. Then, after another week, man came back to him and said: Lord, I find that my life is very lonely, since I gave you back that creature. I remember how she used to dance and sing to me, and look at me out of the corner of her eye, and play with me and cling to me; and her laughter was music, and she was beautiful to look at, and soft to touch; so give her back again. Then after only three days, man came back to him again and said: Lord, I know not how it is; but after all I have come to the conclusion that she is more of a trouble than a pleasure to me; so please take her back again. But Twashtri said: Out on you! Be off! I will have no more of this. You must manage how you can. Then man said: But I cannot live with her. And Twashtri replied: Neither could you live without her. And he turned his back on man, and went on with his work. Then man said: What is to be done? For I cannot live either with her or without her."

The second is from the journal of a girl of fifteen. It represents a perfectly natural attitude which is inhibited in some girls, and is even more outspoken in others, but which, in greater or less degree, is present in all.

"Jan. 3. Just think of it, Jim says he is going to claim me *ten* years from tonight, but he will forget all about it by that time. . . . Jan. 7. Jim was up this evening and that is the only thing that has happened of any importance. . . . Jan. 8. Jim left right away after dinner because he had promised to take Miss A. out riding. . . . Went to C. E. and church. Jim had Miss A. to church but I don't care. Jan. 9. The weather has been too disagreeable for anything today and I guess I have too, at least L. said I had. I haven't seen Jim all day, guess he went to see Miss A. this evening. (I think he must be getting pretty badly stuck on her.) Jan. 10 . . . As Jim did not put in his appearance here I suppose he must have gone up to Miss A.'s (dear me, but I wish she would go). Jan. 11. I didn't go to school today and this afternoon I went up to Helen's and then Helen, Alice, Florence and myself went sleigh-riding with Jack. Jim came up this evening but I went off with the girls to the C. E. social in the music rooms and left Mamma to entertain him which I think she done with success, but at the social George, Jack

and Max acted like perfect fools, that is the only word that will express how they acted. Jan. 12. Jack and George have made me so disgusted with them all day in school, acted very near as bad as they did last night, but Jim came up this evening so I got over my disgust for I come to the conclusion that at least one person in the world could behave themselves and act like a gentleman. Jan. 13. . . . Haven't seen Jim today, too bad, isn't it? "

Growing Intellectual and Emotional Capacity. There are many other matters that concern us, however, besides the changing attitudes toward the opposite sex. The physiological growth characteristic of these years is accompanied by an enlarging capacity for abstract thinking. It is now that most of those who are to grow up intellectually at all achieve the characteristic mental activity of normal intelligence. These early years see an exaggeration in the direction of interest in generalizations, in the Universal, the Absolute, in Truth, Beauty and Goodness, as things forever fixed and supreme. The new feeling for logical procedure leads to extreme conclusions, to rigid ideals and standards, to excessive criticism of self and others.

Along with this growing intellectual capacity comes an intensification of emotional response. The body responds more completely to contrasts and shocks which would leave a child unaffected. The somatic rumblings and sharp detonations of true emotion are now possible, nor does it take much of a spark to touch off internal explosions. This is no doubt partly due to the fact that inhibitions are more numerous, and the precise behavior called for by a situation is not so certain as it was in childhood. And so, not being able to respond adequately to a difficult situation by fighting, or calling names, or running away, the adolescent is swamped by

the overflow of dammed-up energy into the inner muscular and vascular systems. The circulation is thrown out of gear, digestive organs behave queerly, and various other things happen which tend to confuse his consciousness.

These new capacities and experiences call for a reorganization of self; they make the old self conspicuous in consciousness and they make a new self essential. At first this new self is sought by a self-assertion that catches hold of any impulse and sets it up as master in the house. The old "I want" of the four-year-old becomes the "I will" of the fourteen-year-old. He objects to restraint. He insists on his own independence. He revolts against authority.

Then comes the time when the seeker for a self becomes more keenly conscious of other selves of the same and opposite sex. He tries to be somebody else, perhaps. He revels in personality as in a newly discovered country. Persons loom large in his consciousness. He forgets himself in his absorption into the society of selves, and he finds himself at last in the larger selfhood of a world society. Before adolescence he would give and get with equal enthusiasm. Then when the transition came he was for a time intent on getting more than on giving. But this gave way, under encouragement, to the desire to give, and in this dominant motive, just to give, he found life.

But these are moods. Unless attached to some appropriate activity they tend to pass away, and a constitutional temperament, deeper than the adolescent irruptions, becomes the permanent attitude of the individual.

Thus we have seen the basis of the adolescent hero-

worship, the capacity for loyalty and team-play, the development of the social spirit, the desire for self-discovery and self-expression, the kaleidoscopic change of interests. It is easy to understand the youth's "yeastiness" of mind, as Coe calls it, the welter of inconsistencies between ideals and conduct, the seething imagination occupied with self, with persons and personal relations or standards of personal conduct. What a splendid opportunity for religious education — the longings, the idealism, the interest in destiny, the capacity for consecrated activity in loyalty to the church of Christ, for new understanding of the worth of the individual human being, and hence for a new appreciation of God! And what are we doing about it? Some few get into the church. But what of the rest? Figures 8 and 9 tell us. Look at them once more.

SUGGESTIONS FOR STUDY AND OBSERVATION

1. Make a list of things some high-school boy or girl you know is interested in.

2. What difference is there between the ways high-school boys and girls behave toward one another, and the ways in which grammar-school boys and girls behave toward one another? Is the interest of boys in girls and of girls in boys good, or bad, or neither? What are its social implications? What use can be made of it in religious education?

3. At what age should children join the church? On what psychological facts do you base your conclusion?

4. In terms of the educational process, what is the precise value of Decision Day? Is there anything about it that deserves to be retained in a thoroughgoing school of religion? If so, point out how its values can be conserved without its deleterious effects.

On the problem of sex education, Maurice A. Bigelow's book, *Sex Education*, will be found particularly helpful.

For further reading on Adolescence, consult the Bibliography, Appendix II.

CHAPTER IX

OUR INHERITED EQUIPMENT

The Physical Basis

"Where have I come from, where did you pick me up?" the baby asked its mother.

She answered half crying, half laughing, and clasping the baby to her breast, —

"You were hidden in my heart as its desire, my darling.

"You were in the dolls of my childhood's games; and when with clay I made the image of my god every morning, I made and unmade you then.

"You were enshrined with our household deity, in his worship I worshiped you.

"In all my hopes and my loves, in my life, in the life of my mother you have lived.

"In the lap of the deathless Spirit who rules our home you have been nursed for ages.

"When in girlhood my heart was opening its petals, you hovered as a fragrance about it.

"Your tender softness bloomed in my youthful limbs, like a glow in the sky before the sunrise.

"Heaven's first darling, twin-born with the morning light, you have floated down the stream of the world's life, and at last you have stranded on my heart.

"As I gaze on your face, mystery overwhelms me; you who belong to all have become mine.

"For fear of losing you I hold you tight to my breast. What magic has snared the world's treasure in these slender arms of mine?" [1]—*Tagore*

The Beginning of Life. For many thousands of years there has been going on an immense experiment

[1] Reprinted by permission of the publishers, The Macmillan Company, from *The Crescent Moon*, copyright, 1913, by The Macmillan Co.

in life. Since the first combination of chemical elements occurred which possessed spontaneity, which responded actively from within its little exclusive bulk to the less living ooze without, this experiment in life has been going on. Having gathered to itself a new chemical reaction, this new combination of elements proceeded to do what had never been done before, it began to grow by absorbing something outside of itself into its own structure. Instead of yielding its structure, its particular chemical combination, to the forces playing upon it, as all other combinations had done, it succeeded in becoming itself a center of creative force, transforming instead of merely being transformed by the stuff of the world.

Only the great universe had possessed this mysterious spontaneity, and it could only change its form. The universe could not grow, and nothing within it could transform anything else into a means for growing. Only this new thing could do that, and so it lived. It became a new creative force, a new center of life within the physical universe.

That little germ of life did not possess in itself all the complex structure of vegetable and animal existence that now covers the earth. All it had was life. But it started going a process that has been going on ever since. It is essentially a process of conservation, of holding on, of resisting forces that tend to disintegrate the particular chemical combination involved. This thread of resisting, creating life has never been completely broken. Every living thing, including trees and men, can trace its life back to the primeval ooze.

With changing habitat, the original structure of the life-carrier changed, and of the various types evolved, some resisted outside forces better than others, growing

faster and breaking up into new centers faster than some other structures, and so crowding out the less adapted forms. The existence of the life-carriers themselves constituted a change in the physical environment which the living organisms had to face. Life met life, and, as when Greek met Greek, something different had to happen. Here were two resisting, creating centers at the same job in the same place. They must either cooperate or fight. Some fought and some cooperated, and then the cooperating groups had the better of it. The cooperating groups were not all alike. Some succeeded better than others in maintaining themselves.

The Continuation of Life. These successful groups were the first real individuals. Heretofore life was continued simply by having the life carriers break up into two pieces. There was no death. Now the continuation of the structure became a more complicated task. It still had to be done by breaking up, but the most successful groups were those that were made of life-carriers some of which did the breaking up while others obtained food. This division of labor among the different cells composing the new life units became finally so complete that even the reproducing cells specialized into two kinds, both of which were necessary for the process of cell division by which life was continued in new individuals. When the reproducing cells became so specialized that they had to do all the reproducing, they had, of course, to reproduce all the different kinds of cells needed in the new organism, including the specialized reproducing cells, which would do the same thing over again for the new organism. Thus the line of life is not from organism to organism, but from reproduction cells to reproduction cells. It is not the

individual that is reproduced, but the stock. Diagramatically the process is as follows:

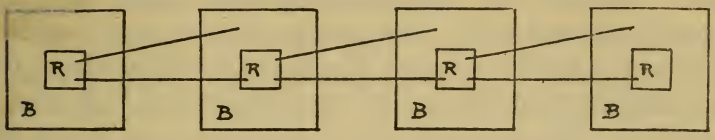

Figure 10

R = Reproductive cells or germ plasm. B = Rest of body or somataplasm

As the single cell from which the new structure grows begins to divide, these new cells specialize on the kind of tissue to be produced: bones, muscles, digestive organs, nerve tissue, reproductive organs. It is not the bones and muscles and digestive organs, etc., which produce the offspring of the new individual, but the reproductive cells, or germ plasm, which grew from that group of cells that specialized in this direction at the very beginning of the process of cell division mentioned a moment ago.

Providing for Variation. This method of producing new individuals would not be very successful were it not for further specialization of reproductive cells into two kinds, male and female, which brings about the combination of many lines of ancestry in each individual, and so makes possible an infinite number of variations within the species.

How stocks converge upon the individual is clearly seen by the accompanying diagram. If the total number of individuals from which the species is reproduced remains confined to narrow limits, it will be seen how the stock will run out for lack of new varieties. The narrower the limits of ancestry, the more completely will the offspring resemble one another.

The immense intermingling even of varied stocks in

a species results in considerable similarity of offspring, and maintains a community of interests and abilities, and, therefore, of understanding, that would not be possible if each stock were independent of every other. There is a certain amount of original nature common to all individuals of the species, no matter what their stock may be. This original nature represents the result of

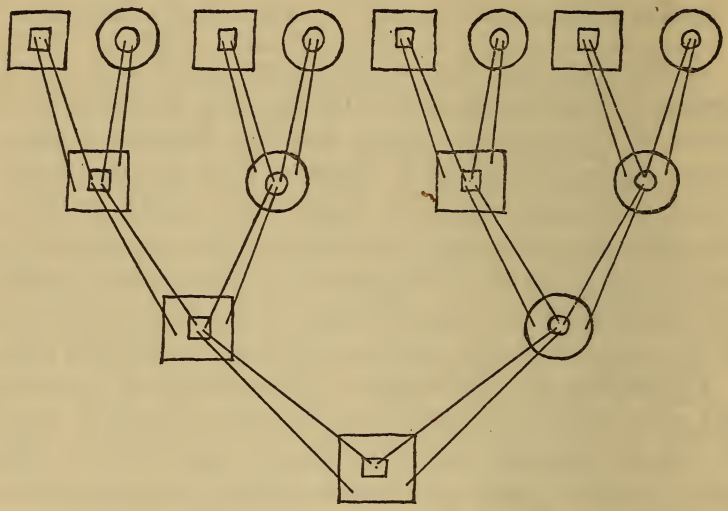

Figure 11
Convergence of stocks. □ = Male; ○ = Female

the conserving process spoken of at the beginning of the chapter. Each new union of individuals makes possible a new combination of traits, both in the new individual and in the reproductive possibilities of the new individual. Whatever advantage this new combination gives is conserved in the stock, therefore, and added to the future possibilities of the species. The result is that each individual is both new and old. He is like his stock and his species, tending to differ from the species as a whole

just as his immediate ancestry differs from it, and tending to differ from either line of ancestry by the infusion of traits conspicuous in the other.

The Meaning of Infancy. As traits accumulate and are conserved and handed on, it naturally follows that the road from cell to complete individual gets longer and longer. From a matter of hours and days, the production of new individuals becomes a matter of weeks and months and even years. Furthermore, the longer and more complicated the process, the fewer the individuals that can be produced by a single parent, and the more important the individual offspring.

At the same time, a larger and larger part of the individual offspring's growth takes place in separation from the mother, in direct touch with the environment. This means that a new factor is introduced into the individual's development. Heretofore, the individual was simply the thing that the particular combination of ancestral traits made him. Now what he is depends upon these ancestral traits plus the influence brought to bear upon the way these traits develop. This influence, however, does not affect the reproductive cells from which the new offspring emerge, so the new offspring have a chance to develop as their particular environment may later determine. It is clear that the individual who has the largest number of possibilities because of his long and varied ancestry, whose structure is most complicated and slowest to develop, will be most influenced by the environment with which he is surrounded after separation from the parent.

This is the significance of human infancy. It gives the individual a chance to emerge from the common stock and be an individual.

Human infancy is extended over many years. Compare the length of time required to make a dog self-sufficient with the time required to make a child self-sufficient. Physical maturity is not reached till from eighteen to twenty-four years. Intellectual maturity is equally long in developing. Economic infancy varies from fourteen to thirty, and political maturity is set at twenty-one. And this extended period of dependence is made significant also because of the complexity of the child's structure as compared with the dog's. The child is not tied down to a few types of action. He is equipped to behave in a vastly larger variety of ways, and these various ways of acting can be combined in an infinite variety of new ways according to the dictates of experience. How few tricks one can teach a dog! That is all he can learn. But we have not yet reached the limit of man's capacity to learn, that is, to change his ancestral equipment into something different from what this ancestry alone could have produced.

Recapitulation. We have been saying that the stream of life passes down unbroken from one generation to the next, accumulating new structures that give advantage to the individuals, and accumulating possibilities of constantly new types through the combination of all sorts of old types. Obviously the changing structures will parallel a change in the physical habitat. As outside situations change, structures will be conserved which maintain life in the changing situations. It is also true that this conserving process passes on into new environments the structures developed previously and suited to previous environments. These lingering structures, unless useful, tend to dwindle away and disappear. Some of them are hindrances, such as toes to animals

walking on the ground, and wisdom teeth to animals that eat cooked food. But the conserving tendency is strong, and what once functioned in maintaining life is apt to leave vestiges in all new individuals. Each individual thus, in a rough way, repeats in its development the process through which animal life has passed. Resemblances to early forms of life, such as fish, can be detected in the human fœtus, and of course the same traits that made primitive man a successful hunter and warrior appear in children and men and women. They are present, many of them, in many other species besides man.

It is a mistake, however, to suppose, as some do, that this repetition of ancestral life in the individual is anything more than a way of growing. The individual has to grow somehow, and at many points, as would be expected, his growth parallels that of the race as a whole. At other points, it obviously does not. It is impossible to draw any conclusions concerning the way the individual grows from a study of the way the race has developed, and any conclusions concerning race development based merely upon a study of individual development would be equally unreliable. There is no necessary organic relation between the two. Comparisons are simply analogies, not laws. To hold, therefore, that the individual must necessarily be a fish, a monkey and a savage before he can be a human being of the twentieth century is absurd mythology. He has to be a child before he can be a man, but he is a man-child, not a frog-child. And the only way to find out how he grows from a child into a man is to watch him grow.

What is Inherited. What is it that is passed on from generation to generation, which forms the raw material that meets the environment and is changed by

it into human as distinct from animal nature? Briefly it is this: Structures or organs, and organic functions. The various organs are so built as to possess definite functions within the organism. The organism as a whole has definite functions in relation to its own and other species, and so with reference to life as a whole. In complex animals these functions are performed by means of specialized organs which are all organized together into a system which acts in an organized way. This organized action is made possible by a central nervous system, a set of organs (senses) which receive and transmit stimuli from without and from within the organism to the central system, and a set of organs (muscles) which move the whole body or parts of it so as to do the thing in the situation which we have described as the function of the organism as a whole. That from which stimuli come to the sense organs is called the situation, and what the organism as a whole does is called the response. The particular neural connections in the central system which determine that this or that response shall be made in any situation are many of them inherited. When the connection is unalterable, when the response is invariably the same and is not controlled at will, the response is called a reflex. Sneezing, winking at an approaching object, are examples. When the connection is inherited, but is not so clear-cut or unalterable, it is called an instinct. Defending oneself or others from attack, running away, and eating are examples. Still more general tendencies to behavior, representing complex connections or at least possibilities of connections in the central system, are called capacities, such as the capacity to paint pictures or to learn new ways of doing things.

These responses are the slow accumulation of the adjustments achieved by our ancestors. It is entirely conceivable that we could make a complete list of every possible original response to every situation. Such a task is complicated by the fact that inherited responses are so soon modified. The unmodified responses would constitute the original nature or raw material out of which the complex unity of individual life is built. The unmodified connections and tendencies and capacities are all that " nature " provides. The rest is the product of experience in a world of things and men.

It is important that those who are to control the child's education should know what the original equipment of the children is and how it is changed into the equipment needed for modern life. The process of learning, or of changing original tendencies, will be the problem of the next chapter. The remainder of this discussion will be devoted to calling attention to some of the more important ways of behavior which we can count upon as present in all children.

Original Tendencies. The most complete analysis that has been made of this inherited equipment is found in E. L. Thorndike's *Original Nature of Man.*[1] What follows depends upon his researches.

A brief list will put us in touch with the sort of responses a child makes in more or less complete form without being taught. First there are the large body movements, placing the body in position or moving it from one place to another: sitting up, lying down, standing, walking, running. Then there are movements of the body itself such as kicking, scratching, breathing, laughing, crying, making noises, reaching; and when

[1] *Educational Psychology*, Vol. 1.

objects are grasped, they are pounded, shaken, shoved, and explored with eyes and fingers, or put in the mouth, or eaten, or concealed, or collected with other like objects. Moving the body and parts of the body comes as the response to certain situations in which the individual is placed, and such movements are made in complex combinations which can best be described as *food getting*, which includes hunting or chasing, capturing, tearing, eating; *shelter getting*, which includes running to cover, hiding, crouching, lying still, burrowing, building; *defense*, which includes attacking, running away, warding off missiles, and a host of responses usually called fighting or fear; and *sex behavior*, which is not prominent before adolescence.

In addition there are other responses included under such general heads as play, a complicated response, discussed in another chapter; a set of responses to persons, called social responses, such as following the crowd, rivalry, imitation; and certain general tendencies, such as the tendency to change the original responses and to develop skill not present in original nature, the tendency to pick a situation to pieces, and to respond to certain aspects of it; the tendency to get sensations and to be satisfied with mental control of sensations (frequently called curiosity, constructiveness and destructiveness, but probably not thus distinguished in original nature); the tendency to be satisfied when an instinctive response is successful and annoyed when it is not, or to be satisfied by certain sensations or conditions and annoyed by others.

Satisfiers and Annoyers. These satisfiers and annoyers are so important as guides of actions and as sources of desires and values that we shall have to look

more closely at them. In general it may be said that any act which brings satisfaction tends to be repeated, and any act which is annoying tends to be discontinued or avoided. It is satisfying to do what the organism is ready to do, and it is annoying to be kept from doing what the organism is ready to do or to be forced to do what the organism is not ready to do. For a dog to be kept chained when he wants to chase a cat is annoying, and he won't let himself be chained if he can help it. But to chase a cat is a great satisfaction — unless he gets scratched, in which case he may be less precipitate.

Since satisfying and annoying consequences are so influential in the formation of habits or permanent tendencies, it is important to know what sort of things independently satisfy and annoy. Thorndike names the following: pain, " bitter tastes, the sight, touch and smell of entrails, excrement and putrid flesh, touching slimy things, depression as in fear, grief, the absence of human beings, their disapproving behavior, and very intense sensory stimuli of all sorts." The chief independent satisfiers are " sweet, meaty, fruity, and nutty tastes, glitter, color and motion in objects seen, being rocked, swung and carried (in childhood), rhythm in percepts and movements, elation; the presence of human beings, their manifestations of satisfaction and their instinctive approving behavior." " Other things being equal, to have sensations, to initiate movements and to make things happen are satisfying. . . . Tendencies to general mental activity and general physical activity (though they are not as a matter of fact absolutely general) when given exercise satisfy, and when denied exercise annoy. The conduction units involved in many situation-response series also in due time ' crave

exercise' — that is, become 'ready to act' — so that imaging or thinking may become as true a want as food when hungry, or capture after a chase."

"On the whole it seems best to assume, subject to further knowledge, the truth of this hypothesis that any state of affairs is originally satisfying which lets a conduction unit that is ready to conduct do so, and that any state of affairs is originally annoying which forces an unready conduction unit to conduct or restrains from conducting one that is in readiness." [1]

SUGGESTIONS FOR STUDY

The following references will be found useful if the reader desires to pursue further the study of original nature. In reading these chapters, these problems may well be kept in mind:

In what respects is a man's destiny predetermined by his heredity?

What social values have resulted from the fact of human infancy?

George A. Coe, *A Social Theory of Religious Education*, Chapter X.

E. L. Thorndike, *Education*, Chapter IV.

John Fiske, *The Meaning of Infancy*.

[1] *Thorndike, op. cit.*, p. 132.

CHAPTER X

OUR INHERITED EQUIPMENT (*Continued*)

Nature's Provision for Social Living

The Organization of Tendencies. All these tendencies we have been describing, when added together, do not make human nature as it is. The first responses are determined merely by the inherited mechanism, but this mechanism is at once changed by the response and its effect, so that the next time the same situation recurs, the response that is made then will be made by the changed mechanism. The original tendencies are modified by experience, are overlaid by habits, are never "pure," as we see them. Yet it is on them that we build when we teach habits of any kind.

The specific responses we mentioned are important or unimportant according to our interest, or the interest of the individual or the species. They do not exist in the body in classifications: "self-preserving," "social," "altruistic," and so on. They exist piecemeal. They are the deposits of generations of selective adjustment. Some, such as hunting, are inappropriate to modern ways of life, though at one time they served to give an advantage to the species in its effort to keep alive. They have accumulated in a more or less haphazard way. They are tools, these instincts, just as muscles and bones are tools. Muscles and bones without the mechanism and the tendency to movement in the presence of certain stimuli, would be as useless as the paralyzed limbs of the victim of poliomyelitis. The specific tendencies to

behavior are as much a part of the equipment we inherit as are our hands and feet. The one equipment we can see, the other is just as real, but is hidden away in the nerve cells of brain and spinal column. The microscope would reveal the route of the "nerve current" as it proceeds from the organs of sense along the nerves to the sense centers of the brain, is distributed among co-ordinating centers, passes on to motor centers, releasing there the energy that is transmitted by other nerves to the muscles, which contract and relax according to the signals. It is an extremely complicated and wonderful process. The microscope will help us see how it takes place, but it will not show why it takes place. This can be found out only by reference to the interest that the act serves, and this interest lies beyond the act and the mechanism which makes the act possible. The explanation of the chasing, capturing, tearing and devouring lies not in this series of acts, but in the situation in which these acts take place — a large animal hungry, a small animal running across the large animal's field of vision. The relation of the small animal to the large is an organic one. The large animal has evolved in a world in which small animals constitute food. Hence the equipment or mechanism by which that food is secured.

Almost the same mechanism will be used when the small animal is forced to defend itself against the large animal. It runs, it turns and fights, it may even defeat the enemy and chase it away. But here the reason for the use of the equipment is different. Or an animal may pursue its prospective mate, using the same equipment as is used in chasing the small animal. Again the explanation of the act is different. In the one case the

organism is " set " to eat, in the second, to defend itself, in the third, to mate. These organic sets correspond to what prove to be necessary functions, or behavior leading to necessary results, if the individual and the species are to be kept alive. That is, those species not getting sufficient food or offspring have ceased to exist. Those that have persisted, do, therefore, have mechanisms for the performance of these fundamental functions, which for convenience we may call biological functions: nutrition, defence, shelter and reproduction. Those responses have survived and are transmitted as instincts which have enabled the individual members of the species to perform these functions.

Social Instincts. Our original responses to persons are largely for the performance of these functions. The *parental instinct*, or helping, fondling, petting, relieving, protecting offspring, or anything small or in need; preferring the crowd, or *gregariousness*, an essential protection against common enemies; *cooperation in hunting;* all these are related to defense, food getting and reproduction in their origin.

There are many other responses, however, than those immediately concerned with the preservation of life by nutrition or fighting that have accumulated in the course of evolution as by-products or secondarily necessary acts. It is original, for example, for a child to give attention to human beings, to turn the head so that another's face will be kept in view. It is also instinctive to try to gain the mastery over another individual, or to submit to another who is recognized as superior. It is characteristic of human nature to be pleased with another's approval and to be annoyed at another's disapproval, and to approve or disapprove of

others' actions by some gesture or expression. Shyness or hesitant action in the presence of strangers or numbers; display of body or of achievements; rivalry, or increased vigor of action in the presence of another who is engaged in the same act, such as pursuing an object; envy, or the desire to displace another who is enjoying a desired privilege, such as the mother's lap; teasing, bullying, which is a sort of combination of mastery, hunting, scornful behavior, and curiosity as to results; greed or acquisitiveness; and imitation or satisfaction in doing as others do; all these are social responses that have grown up as the result of age-long associations among individuals of the same species. Some are desirable tendencies. Some are undesirable. The child is not responsible for having either the "good" or "bad" tendencies. He is not good or bad because he is gentle to his younger sister or "cruel" to the captured fly. He is what nature made him. Nature turns him over to society to do what it likes with him. Society can make the original nature into something good, or it can let it grow up into something which will be disowned and outlawed by the very forces that produced it. In the last analysis, it is the mature members of society who are responsible for the sins of the next generation. The sins of the fathers are visited upon the children, but so are their virtues.

Helps and Hindrances. Certain of the social responses are more important than others in religious education, either because they afford the foundation on which characteristically Christian behavior is built or because they are the basis of typical faults that have to be overcome.

First among the constructive instincts is the parental,

or the tendency to respond by fondling, petting, caring for persons or objects which are small, cute or conceived to be in need. This tendency, which is the exact opposite of the grabbing and teasing responses, is one of the earliest to appear and one of the strongest. Mother-love, utterly forgetful of self, leads to the highest reaches of service and sacrifice. It is the gentle prompting that leads the child to care tenderly for dolls and dogs and tramps. It is the only basis there is for filial affection, which is nothing more than the child's own parental instinct stimulated by the parents' need, whether real or imagined.

Like most instincts, parental responsiveness is an impulse or general tendency rather than a complete set of acts for every possible situation. The instinct is blind. The hen will sit on glass eggs as dutifully as on her own. Mothers will feed their babies on coffee as fondly as on milk, and quiet them with candy from the same impulses. No instinct uninformed is competent to deal with modern complex social situations. On the great constructive instincts must be built intelligent habits which will provide adapted channels through which the underlying forces of human life can flow in regulated and useful streams rather than in the chaotic and destructive torrents of unschooled passion and impulse.

Probably the next most significant social response is the sensitiveness to approval and disapproval by others coupled with the instinctive approval or disapproval of others. Here we have the basis in original nature of much that is characteristically human. Public opinion becomes an educational force, or, as we say, a moral force, because people are sensitive to the opinion of

others. Coupled with the tendency to find satisfaction in doing as others do, this conforming force becomes a tremendous civilizing power. Custom and conscience find here their roots. Standards of action are social products, and God is the judge of conduct, the personified conscience, the embodiment of the ideal, who approves and disapproves, and whose judgments are a great deep.

It is easy to see how greed, bullying, the tendency to display, fighting propensities, envy and sex interests get children and youth into difficulties. But to be forewarned is to be forearmed, and our educational procedure must make provision for bringing all anti-social tendencies under control.

The Roots of Religion. In none of the lists of the specific tendencies of original nature will we find a religious instinct, such as the instinct to fight an attacking animal or to eat when hungry. Yet we are in the habit of saying that all men are religious. It is not a man's acts, however, that make him religious, such as saying prayers, kneeling, going to church, doing Red Cross work. It is rather a man's dissatisfaction with his acts, in contrast with his imagination of what those acts might be and might accomplish, and his effort to change his acts so that they will conform to this ideal or carry out this purpose. This tendency to idealize and organize life is part of our original equipment. But it is not a separate and specific response to a specific situation. It is rather one's total response to the total situation made possible by the organizing power of the mind, which sees the whole and which controls and organizes its own relation to the whole.

We are interested in the religious life of children. We are interested, therefore, in the use the mind makes of

the physical equipment that has been caught out of the stream of life into the little whirling eddy we call the individual.

The characteristic activity of mind is to choose; the characteristic of religion is to choose the ideal, the not-yet-realized. The basis of choice is experience. The thing idealized is an experience. Experience is determined by the tendencies of human nature operating in the association of individuals. In human beings, experience is originally and always social. The fact of human association puts a premium on what we called the "social responses." Other things being equal, the individual that is responsive to other persons but weak in his responsiveness to things and animals will get along better than an individual, who, though strong in his responsiveness to things and animals, is weak in his responsiveness to human beings. Value is set on social relations, and it is these social experiences that are idealized and made the basis of organizing purposes. Mind extends the scope and range of action both in space and time, and religion is mind at work upon the problem of securing a permanent, universal, unified, ideal social experience, an ideal society.

Our religious life grows out of and makes use of our original capacities. But something is going to be idealized and made dominant in life. As teachers, let us see to it that this something is big and positive and constructive. This biggest thing in our human equipment we shall probably find to be the parental instinct. Let us build on this, make it grow and reach outward and upward till kindness and justice and love shall become the all-inclusive force in the divine human society of which we are a part.

SUGGESTIONS FOR STUDY

1. What part should Eugenics play in a program of social reconstruction?

2. What effect will the entrance of women into political and industrial life have upon
   a. Human institutions such as the home?
   b. Human progress as determined by institutions such as the home?

3. What do you think should be done with mental defectives?

4. What relation has the size of a family to the significance of human infancy?

5. How are the problems discussed in this chapter related to the problems of economic readjustment such as the minimum wage, child-labor laws, working conditions, compensation, insurance, widows' pensions, industrial democracy?

CHAPTER XI

MAKING OVER HUMAN NATURE

Factors in the Educational Process

Nature's Provision for Education. Among the tendencies that man inherits is the tendency of all his tendencies to cooperate in securing greater and more permanent satisfactions. Original equipment provides for changing itself in the direction indicated by satisfactions that come from the operation of this equipment in a human environment. What this human environment does, therefore, to promote this or that individual satisfaction in the younger members of the group is of supreme importance. It is out of these satisfactions that the individual's values come, and consequently his ideals and motives.

Original nature thus provides for its own development, for its own evolution. When human nature becomes conscious of the fact that it can influence itself, and change itself in this or that direction, and provides the means for making this change, we have what we call education, or " conscious evolution," to use Davidson's phrase. On the one side we have what the child is born with, his inherited tendencies and capacities, the push of the race, welling up within him, urging him on to do something, to reach out and grasp and conquer the new world. These tendencies and capacities form the raw material of growth and education in religion just as in everything else. But no single racial push or

combination of impulses makes a man religious. There is, on the other side, the self-conscious factor, the purposes and ideals and ideas of action. This factor is developed through experience. The individual, to be sure, has a tendency to be conscious, to have ideas and ideals, else he would have none; but what these ideas and ideals are depends not upon his physical heredity, but upon his experience among men. There is a social as well as a physical heritage. There is a racial pull as well as a racial push. Just as the achieved instincts and tendencies, physically transmitted, are the raw material of impulses, so the achieved culture of the race, transmitted by human fellowship, is the raw material of the individual's ideas and ideals. Education is a way of controlling and molding original nature by the ideals of the race, so that the vital elements of civilization are transmitted to each succeeding generation.

We have, then, these two factors, the child with his physical heritage and society with its cultural heritage. The child grows by bringing to this social environment his original equipment, which works upon and absorbs and contributes to this racial culture. Apart from life in the institutions of society, the home, the school, the state, the church, and industry, there is no individual life and growth. The individuals of each generation emerge from the racial stock and from the social *milieu* into which they are born. They may emerge only partly and reproduce faithfully the life of their fathers, becoming conventional, provincial replicas of a limited, hidebound caste or class or community. They may emerge completely, building on the world's experience, and becoming free citizens of the world, and prophets of a new social order.

The Value of Infancy. The great difference between men and animals lies in just this capacity to become superior to inherited equipment, to change old ways of doing things and make new ones. As was suggested in the preceding chapter, it takes a long time to make these changes, much longer than to make a bee or a butterfly or a bird. The human being gets its chance in its long infancy, and its chance is measured by the education which is provided for it. Were the infant not physically helpless, it is hard to see how it would have secured the training necessary to give it control of the experience of the race. Even the wolf puppy associates with its parents long enough to learn to do as they do, and so to conserve such adjustments as have not been built into the inherited mechanism. The parents are the first teachers, because they are the caretakers.

The physical helplessness of children thus automatically makes available a personal environment which is fairly continuous and sympathetic and helpful. The effect of this on original equipment is of the utmost importance, for it tends to give social direction to original tendencies, to cultivate the parental or tender reactions to the exclusion of the coarser and more brutish. Family life at its best is the norm and source of all social education and organization and the type of ideal social relations. And here we find also, in brotherhood and fatherhood and sonship, the ground-work of the religion of Jesus.

The Contribution of Culture. It is clear, then, that human nature is provided by heredity with the tendency and the mechanism for changing itself into something nearer to its heart's desire; that the nature of

the changes that take place depends upon the environmental influences brought to bear upon the individual during his long infancy; and that these determining influences, when consciously controlled by society, are called "education." Just what does education do? How does it work? How is original nature changed? There are four specific contributions made by racial culture to the individual, which society makes more or less specific according to the degree to which education is organized: habits and skills; information and ideas; desires, ideals, and motives; and attitudes. These are necessary in controlling social relations as well as in the use of things. We do not want occasional and fortuitous successes in morality. We want people to do and say the right thing at the right time every time. We all like children when they are good. The high levels of spiritual life of which all children are capable should somehow be made permanent. This can be done only by developing knowledge of what to do and skill in the doing. It is not enough to know in a general way that one should help his neighbor. The tactless but well-intentioned person who intrudes and says the wrong thing we all know. Courtesy is more than an ideal. It is a way of doing things. Prayer is something that requires skill in the doing.

So we need not only ideals and motives but the moral machinery for carrying them out.

Another type of moral machinery is acquaintance with the social institutions by which Christian ideals are being expressed in the life of society: the church, the machinery of legislation, local, state and national; societies for the improvement of conditions, such as the S. P. C. A., the National Child Labor Committee,

mission boards, charity organization societies, town improvement societies. All these must be known not only by hearsay but through membership and cooperation. So only can the children be equipped for religious living. A small girl overheard her mother turn away a tramp from the door, explaining that she had no money for him. "Oh, mother," cried the little girl, "don't send him away. See, I have some money for him." And she brought out her small savings to be handed to the tramp. She had not been provided with the moral machinery for carrying out her good purpose. She did not know that there was a cooperative association in the city for ministering to the needs of indigent strangers, through which she could work much more effectively than as an individual with a few pennies to give away. And, lacking this information and this contact with society, the girl was prevented from being as religious as she was capable of being.

Let us take up these four factors involved in making over human nature — action, thinking and worship, somewhat briefly, and motives more extensively in the next chapter.

1. Action

Our chief work as teachers of religion is to develop wholesome religious activity. As a type of this sort of work, take the Boy Scouts or the Camp Fire Girls. Their peculiar contribution is that they represent religion at work in the world instead of religion a spectator of the world. Each class has, first of all, to be an active religious group, living and working together for the common good. We used to think of the class as a group of docile goody-goodies who listened reverently to the

teacher while she discoursed on spiritual themes and told them to be good. But we have recovered from that. We realize now that the business of the church school is to help make the community Christian by establishing within itself a Christian community. If the churches are to contribute to the establishment of a Christian democracy, they will have to begin at home by making their own government, their own methods and their own educational work democratic.

Whatever phases of religious life we emphasize in class, it is essential to remember that the universal method of learning is in and through activity, both physical and mental, and that the younger the pupils are the more closely must learning be associated with muscular activity at the moment of learning.

This does not mean that a pupil should never sit still and listen. The trouble is that this sitting still and listening has been the sum and substance of religion to most people. Relaxation is all right in the right place. But the essential ideals of religion have so long been associated with passivity and relaxation that the Christian religion finds insufficient means of expressing itself, and breaks out in forms of action that have been developed for other purposes, as war, for example. Religion is frequently anemic because people are expected to be passive in the presence of religious ideals, instead of actively engaged in realizing these ideals in constructive social endeavor. We may not learn war, nowadays, but we turn to war as a means to our ends because we have not thoroughly learned peace.

It is commonly held that there must be some stimulus, whether arising within the body or without, for every act the child does. It is this belief which leads to the

naming of these acts " responses " and to the method of interpreting all acts in terms of the situations in which they arise. One does not fear in general; he fears something. The only way to affect a child's acts is to do something that will serve as a stimulus capable of eliciting a response. We cannot act directly upon the child's motor centers. We can act only on his environment. Can we expect a child to become habitually loving, helpful and cheerful if there is nothing in his environment to which love, helpfulness and good cheer are the child's natural reactions? How can we expect a child to become Christian unless we provide him with a Christian environment? We may find ourselves as teachers frequently obliged to be a Christian community for the child, and to provide in our own persons a constant source of stimulation for the sort of action we desire to have become habitual in those whom we teach.

Religious Action. The church school has been peculiarly subject to the notion of learning without doing on account of its cultural heritage. It has a double tradition of passivity behind it, one educational and one religious, so that it is peculiarly hard for it to think of religious education in terms of growth through activity. When it does get a little activity into its machinery it is added on without being built into the structure of the system. We have added certain forms of handwork to the curriculum, for example, but the curriculum itself has remained for the most part unchanged.

We should probably agree that among religious acts would be included, objectively considered, praying, helping one another, and promoting justice and good fellowship. How then are we to promote skill in these

types of action? We want a child to develop religious habits. Very well, what stimuli are we providing to call forth from him religious responses? What influences do we surround him with? Let us see.

If he is a Primary child, he comes to the church school, sings a few pretty songs in a room that is supposed to be bright and cheery. Teacher tells him a nice story. He pastes a picture in a book, then sings a good-bye song and goes home. Sometimes he sings a song to welcome a new pupil or to recognize a birthday. If it is his own it costs him six to eight cents — but never mind: those two songs constitute the essentially religious part of that program. Next Sunday he does it over again. Does this recurring situation tend to call forth religious acts and fix them in useful habits? We need stories and lessons, of course, but let us not overestimate their effect. A dream world, peopled with fairies and filled with castles and cool woods, is all very well for a child of fortune, but it is a poor substitute for a good mother or a square meal or a bit of green grass or a warm garment. We may tell the children stories of love and friendship and helpfulness for an hour on Sunday, but if they get nothing but blows and toil and loneliness all the week, what is the use? Forgetfulness? Yes, but it is not so much our stories that they need as it is just ourselves, and the type of life for which we as Christians are supposed to stand.

In *Schools of Tomorrow* there is a description of how a single interest was pursued by a class of day-school children throughout the year.

" In the fifth grade, class activities were centered around a bungalow that the children were making. The boys in the class made the bungalow in their manual training hours. But before they started

it every pupil had drawn a plan to scale of the house, and worked out, in their arithmetic period, the amount and cost of the lumber they would need, both for their own play bungalow and for a full sized one; they had done a large number of problems taken from the measurements of the house, such as finding the floor and wall areas and air space of each room, etc. The children very soon invented a family for their house and decided they would have them live on a farm. The arithmetic work was then based on the whole farm. First, this was laid out for planting, plans were drawn to scale and from information the children themselves gathered they made their own problems, basing them on their play farm: such as the size of the corn field, how many bushels of seeds would be needed to plant it; how big a crop they could expect, and how much profit. The children showed great interest and ingenuity in inventing problems containing the particular arithmetical process they were learning and which still would fit their farm. They built fences, cement sidewalks, a brick wall, did the marketing for the family, sold the butter, milk and eggs, and took out fire insurance. When they were papering the house, the number of area problems connected with buying, cutting, and fitting the paper were enough to give them all the necessary drill in measurement of areas.

"English work centered in much the same way around the building of the bungalow and the life of its inhabitants. The spelling lessons came from the words they were using in connection with the building, etc. The plans for the completed bungalow, a description of the house and the furnishings, or the life of the family that dwelt in it, furnished inexhaustible material for compositions and writing lessons. Criticism of these compositions as they were read aloud to the class by their authors became work in rhetoric; even the grammar work became more interesting because the sentences were about the farm.

"Art lessons were also drawn from the work the children were actually doing in building and furnishing the house. The pupils were very anxious that their house should be beautiful, so the color scheme for both the inside and outside furnished a number of problems in coloring and arrangement. Later they found large opportunities for design, in making wall-paper for the house, choosing and then decorating curtains and upholstery. Each pupil made his own design, and then the whole class decided which one they

wanted to use. The pupils also designed and made clay tiles for the bathroom floor and wall, and planned and laid out a flower garden. The girls designed and made clothes for the doll inmates of the house. The whole class enjoyed their drawing lessons immensely because they drew each other posing as different members of the family in their different occupations on the farm. The work of this grade in expression consisted principally in dramatizations of the life on the farm which the children worked out for themselves. Not only were the children "learning by doing" in the sense that nearly all the school work centered around activities which had intrinsic meaning and value to the pupils, but most of the initiative for the work came from the children themselves. They made their own number problems; suggested the next step in the work on the house; criticized each other's compositions, and worked out their own dramatizations." [1]

Have we anything equivalent to this in religious education? One near approach to it is the practise followed in some of the older classes in the Union School of Religion. It has become the custom to search the neighborhood for opportunities of service, utilizing the city institutions as far as possible. The Charity Organization Society is asked for the names of families who need help. The class picks out one that appeals to it and assumes certain responsibilities toward it for the winter months, such as supplying food and clothing, rent, work for the boys, visiting the family regularly and becoming as friendly as possible with the members. One class took the mother and children on a picnic and, while they were gone, a committee of the class got a big lunch ready for them to eat when they returned. Although the girls had worked hard to get it and were hungry, they refused to eat any of the lunch, but waited on Mrs. H. and the children and left all that they did not eat, refusing to

[1] John and Evelyn Dewey, *Schools of Tomorrow*, pp. 74–77. Published by E. P. Dutton & Co.

take anything. But this family served as the center of social interest all winter long, and out of the experiences that came to the girls in being neighbors to them came many discussions of social problems that would have been abstract and uninteresting if taken up simply as a lesson to be studied.

This is typical of what we must do. We must make the life of the class one with the life of the community, establish areas of cooperation, make this our chief work, building our instruction upon the pupils' immediate experience of social problems.

Furthermore, enterprises involving the whole group afford opportunities for training in good fellowship. Children must learn to get along together not by sitting still together under the thumb of the teacher, but by doing things together — things which require leadership, loyal cooperation, sympathy, forbearance. These things cannot be learned by talking about them or by telling stories about them. They must be observed and practised and made desirable and necessary for the promotion of a happy group life.

Perhaps it is clear by now that what we need is not simply better text-books, not simply better handwork, not simply a few good deeds called social service, but rather an entire reorganization of the school as a group of clubs or societies engaged actively in cooperating with the individuals and institutions of the community for common social ends.

Just as the farmer needed his children, so we need them, though for a higher purpose, and we must recognize them as an asset in our religious life. They have contributions to make to the welfare of the community, real contributions, and by making these contributions

they will become conscious that they are a part of the community.

SUGGESTIONS FOR STUDY AND OBSERVATION

1. If you have ever been a teacher, when did you learn most easily, quickly and thoroughly the thing you taught, while you were a student, or after you became a teacher? Why? What bearing has your answer on the problem of learning ideas of Christian behavior?

2. Can you suggest ways in which the school work could be arranged so that the children would have opportunity to learn to do the things a Christian should be able to do by doing them? Or should they do such things outside of school hours? What part has the home to play in Christian education?

3. Suggest a project, analagous to the building of the bungalow, that might serve as a unifying class interest in religious education throughout a year.

4. Read William James' Chapter on Habit in his *Talks to Teachers* or in his *Psychology, Briefer Course.* How does what he says apply to religion?

5. On the promotion of acts of service the following books will be found helpful:

W. N. Hutchins, *Graded Social Service for the Sunday School.*

R. E. Diffendorfer, *Missionary Education in Home and School.*

CHAPTER XII

MAKING OVER HUMAN NATURE (*Continued*)

2. Thinking

The Functional View of Thinking. So far, we have been considering that phase of activity which can be seen. But there is another phase, quite as important, which cannot be seen, which we call thinking. Thinking is simply action become conscious, or action which has a conscious element in it. It is awareness of what we are doing. It is not something other than the doing, for without the doing there would be no thinking in any true sense. The doing and the thinking constitute one process of adjustment between an individual and a situation. Thinking is intelligent action, action which foresees its own consequences and which makes constant changes in its course because of these foreseen consequences. Thinking is "being alive," as Dewey says, moving forward, going somewhere, changing things instead of being changed by them.

Unfortunately, the well-meant effort to bring activity into the day schools and church schools has usually neglected this aspect of activity, which gives it its essentially human quality. It was thought enough to have the children do things. Tasks were "assigned," work "required." They were told what to do, but not why they did it. This is of course abnormal.

It is not what the children will have to do when they are grown up and have to decide things for themselves. Such activity involves no thinking at all and has no particular relation to the formation of character even when the activity itself may be social service. It is external to the will of the child and in engaging in it he is a mere automaton. His motive is desire for approval, to please the teacher, fear of punishment or hope of reward in the shape of marks, pins, or prizes.

Intelligence in a child is not different from intelligence in an adult. It means having a purpose and trying to carry it out by organizing one's acts as means to that purpose as an end. It means that one must foresee what is likely to happen and choose the course of action that moves in the direction of the desired goal. Hence arise difficulties and problems which make study necessary, an investigation of all the facts that bear on the case, experiments in one direction or another, the remaking of one's plan of action, the achievement of one's end, and the achievement of an increment of wisdom. Growth in character involves growth in the capacity to think and that requires practise in thinking, which means practise in the adaptation of means to self-chosen ends. The value of the building of the bungalow, which was described above, is now seen more clearly. The children had something to do which was interesting in itself, a real job, not a make-believe one. It was just the thing children would do outside of school. It was their own life they were living, not another's. And in the course of construction they found real need for many facts of arithmetic and art and English which they now had a motive for learning. They could see their use, their relation to the ends they were pursuing.

They simply had to know these things in order to accomplish their growing purpose.

The Place of Thinking in Religion. Without entering upon the consideration of the technic of thinking, which there is not space to discuss, let us suggest the place of thinking in religion. Character is not a thing. It is a process, a going on, a way of meeting life's situations. It might be called a tendency to grow wise, that is, to think, and to think always more adequately, foreseeing the consequences of action and choosing those lines of action that will accomplish our purposes.

But what about these purposes? Where do they come from and how do we decide which to follow? We have opposing purposes or desires leading us in opposite directions. The vacillating individual, who follows now one purpose, now another, lacks something of the stability we feel belongs to the highest type of character. His purposes are not harmonious. His life is not organized. He has no supreme purpose controlling all the rest. He does not consider ultimate consequences, but thinks rather of the consequences of each isolated activity he may be engaged in, or thinks only of the consequences to himself. We all know the type of man, now happily growing scarcer, that in private life and church life is all that we could ask for in kindness, gentleness and generosity, but who in business or professional life follows the relentless policy of cut-throat competition, paying starvation wages, requiring long hours and employing children to do the work of adults. There is no doubt but that this successful man thinks. But he thinks only about means. The ends he is pursuing, or the consequences they entail, do not occupy his attention. The values he stands for in private life,

good-will, kindness, fairness, he repudiates in public life. He is an unorganized or divided personality. He has failed to think about the ultimate consequences of his acts and to harmonize his life in accordance with some purpose which he has deliberately chosen to follow because he deems it to be the highest for him.

When a man brings his purposes into his thinking, weighs carefully the relative value of possible ends of action and the probable consequences of action, and then, with his whole soul, follows that line of action which will most worthily accomplish what seems to him to be the best, then that man is religious. If the purpose he follows is the Christian purpose and if the means he employs conform to Christian standards, then he is Christian.

An illustration may help to make clear the place thinking should occupy in our class work.

The present typical method of teaching a lesson is to bring out some specific quality, such as generosity, that the hero or heroine displays, and to arouse enthusiasm for the possession of that quality. Beyond the fact that it is hard to get enthusiastic over the achievement of an abstract quality, it should be noted that what we are chiefly studying here is not character, but the use of the English language. We name a way of behaving and then presume that the name has some power over the behavior. In analyzing qualities we get no further than names of ways of behaving.

Now as we have seen, the very essence of intelligence is the foreseeing of consequences. Suppose, then, instead of emphasizing one or another of the many estimable qualities a hero possesses, we go at the thing more naturally. Let us ask what the hero does, why he does

it, and what effect it has on everybody concerned. What did Joseph *do?* That is what the children are interested in. Why did he do it? What happened in consequence, to his father, brothers, and the Egyptians? Were those consequences desirable? Did they depend on his acting the way he did or would they have happened anyway? Was it worth while for Joseph to have done what he did?

And then, we must make the daily experiences and problems of the pupils the basis of our work. They must be taught to analyze their own problems: What situations do they meet that are like the situation Joseph was in? In what various ways can they meet those situations? What will be the probable effect of each way? Which is the best way? How can we actually get this way of acting put through? That is, let us make plans to carry out this specific purpose to get a specific effect or consequence; for example, to rehabilitate a poor family; that is what Joseph did! Then comes the discussion of success or failure.

As far as possible there must be developed, as the basis of thought and planning, a class life, including the activity on Sunday and activity during the week. The class must become conscious of what it is doing as a part of the community. The real social problems must come to the attention of the pupils in natural ways, by walks and visits and discussions of what others have seen and done. Whatever means the class can command must be used to solve or help solve these problems. Here is where the pupil's money comes in. The class should be using this money to carry out its own purposes. They must find for themselves the occasions for spending it and they must decide for which of the many possible

causes they will spend it. Otherwise, the giving is not a factor in character development.

We cannot insist too strongly on the place of thinking in all the child does. Mere activity is stultifying. Mere discussing and planning is morally debilitating. Without intelligent action, growth in character will be due to influences outside the church-school teaching.

3. Worship

Worship and Character. In our discussion of the place of thinking in religion, we have already pointed out that successful thinking is purposive thinking, and that stability of character implies, not simply the ability to think out how to carry out miscellaneous purposes, but also the possession of a supreme purpose which controls and harmonizes life. Christian character implies more than the performance of customary Christian practises; it implies also insight into the relation of these practises to the life of the world, or to God's will or kingdom, and the conscious attempt to organize life in harmony with this will or kingdom.

This insight and consecration does not generally come by doing deeds even when these deeds are done skilfully and thoughtfully. There is needed also reflection upon deeds and upon their relation to the will of God. This contemplative phase of experience, in which the individual will meets and recognizes the universal Will and seeks to become identified with it, we call worship. In such moments the details of instruction and of human relationships are brought into consciousness together with God himself, so that the light of his personality is shed over the whole of life, and the inertia of society

as we know it and live it is overcome by the momentum of this ideal society of which we become conscious in worship. Without this experience or its equivalent, no individual attains to the level of organization and power that is possible for him at his stage of development. During the early years of life, when fragmentary experiences are beginning to be understood, and when untrained impulses are first coming under the control of ideals and hard-won purposes, it is of fundamental importance that the organizing and stimulating function of worship should be recognized as an indispensable educational force.

The Cultivation of Christian Attitudes through Worship. As has already been suggested, the peculiar contribution worship makes to life is in the realm of feelings, attitudes, purposes. Religion has to do with the purposive organization of life. It is the process by which the mind is constantly reset, redirected, pointed, oriented, with reference to what is happening to it. Our hearts are set on many things. The absence of religion means that these many values are competing with one another for mastery. They are not cooperating with one another in an organized system with a common, superior value at the top which is the desire to desire the best, whatever this may prove to be. In the Christian religion we feel that this best is the will of God. Hence we seek to know and do his will.

Now in worship we are not so much concerned with the means by which our purposes shall be accomplished as we are with the fundamental values in relation to which we form our purposes. We stop our business for the moment to consider what we are doing and why we are doing it. We give our attention to the values we

imagine ourselves to be seeking, so that these may freshly take possession of us, and may cheer us on our way when we return to the daily routine. We cannot be constantly thinking of our ultimate purposes in every least act. When I sit at my desk I cannot give my thought constantly to the exact contribution my work is making to the progress of the kingdom of God. This would make me self-conscious and inhibit my thinking. And yet some such interpretation of my work I occasionally need so as to keep it going. This occasional falling back upon or reaching up to the values that I confidently believe to be present in my work is worship. Here I get my mind set toward the proper ends of life. I acquire attitudes which carry through my action and my thinking. I feel about things, rather than critically analyze things. I see things in wholes. I get perspective, and vision, and motive; for in worship I realize intensely myself, my fellows, and God, and the meaning of this fellowship in our common human experience.

In private worship we usually leave to chance the decision of what feelings are to be aroused. But public worship requires leadership, and wherever there is leadership there is control and guidance. Our problem as leaders is to exercise this control intelligently and to accomplish through worship the sort of results that are natural to worship and that contribute definitely to Christian character. Some feelings are going to be aroused in real worship. We must see to it that these feelings are Christian.

What are the feelings that characterize the Christian religion? For most of us, the all-inclusive Christian attitude is love, the taking of another's interest as one's own, or in its largest sense, the will to work for the wel-

fare of the world in the consciousness that in so doing one is making common cause with the purpose of God supremely manifested in Jesus. How love shall express itself depends upon circumstances. But there are certain universal attitudes that make for the fulfilment of love in our ordinary human relations, and these attitudes we desire to have become habitual. By whatever names we call them, they will include these five: gratitude, good-will, reverence, faith and loyalty. These are the attitudes that determine the direction of our thought and action so that the details of experience move constantly toward the Christian purpose. Equipped with these fundamental mental "sets" we are freed from the control of unchristian impulses and can devote ourselves fully to the working out of the Christian purpose in human relationships, through our thinking and our action.

SUGGESTIONS FOR STUDY AND OBSERVATION

1. What is the difference between a desire and an ideal? Where do ideals come from? What sort of ideals do children have?

2. How do you find out what problems children actually face? How do you help children see what their problems really are?

3. Read F. M. McMurry, *How to Study*, Chapter III, and apply this method to your next church-school lesson, showing how you would help your pupils to learn how to study properly.

4. From your own experience of worship, what do you regard as its value for you? What effect does worship have on you, at the moment of worship and afterwards?

5. Outline your own church-school opening exercises and answer these questions:

(1) Is there a spirit of worship?

(2) What is the aim of the exercises?

(3) Is there either instruction or training in worship during the exercises or at some other time?

(4) What religious ideas are prominent in the hymns sung? Are these ideas characteristic of wholesome religious life in children?

On thinking, see John Dewey, *How We Think*, and John and Evelyn Dewey, *Schools of Tomorrow*.

On worship, see the author's *Manual for Training in Worship*.

CHAPTER XIII

MOTIVES

The Fourth Factor in the Educational Process

In the fifth chapter of Matthew there is a defense of a religion of faith. In the second chapter of James there is a defense of a religion of works.[1] Jesus was not trying to belittle good acts. He was sick of seeing good acts turned out wholesale as the purchase price of personal advantage. How many passages bear out this insistence upon purity of heart: the whited sepulcher, the cup clean outside, but dirty on the inside, "out of the heart come forth evil thoughts, murders, thefts, railings." A tree is known by its fruits, to be sure, but a thorn does not bear figs. The man is of more importance than what he does, though what he does is in part an indicator of what he is.

It is not simply what a man does, that counts in a world that is made up of human beings. Being somebody is more than doing something. The external, overt act is only part of the total spiritual fact which constitutes the unit of fellowship. How hollow is the friendship that is built up around conventional courtesies, rendered without personal regard, but because of the demands of "society." How futile is the charity of the rich proffered out of a full purse, from a passing sense of duty without fellow-feeling; or in mere good nature. How often the machinery of organized relief

[1] Matt. 5 : 8, 22, 28. James 1 : 27; 2 : 14–26.

crushes and maims the souls of those for whom it is manufacturing philanthropy.

After all, relief is a poor blessing, justified in part when it is an incident of friendship, but a ghastly caricature of the Christian spirit when it is not likewise an incident in the Christian demand for justice between men, for the sake of men, a demand which should find expression not in more charity machinery, but in such social and political changes as will make charity increasingly unnecessary.

What are Motives? We frequently say, "His motives were mixed." Or we ask, "What were his ulterior motives?" We imply that a person often has more than one reason for doing things. We are in the habit of classifying these reasons as "selfish" and "unselfish," or as "self-regarding" and "self-denying" or "other-regarding." What we mean is that there are two main inducements for any sort of action to which all motives can be reduced, namely, the thought of one's own advantage, and the thought of some one else's advantage.

Are our motives thus capable of being classified and reduced? Or is this attempt to pigeonhole our motives artificial, an abstraction from real life?

In our discussion of thinking, it was suggested that intelligent action was action undertaken in the light of foreseen consequences. It is these foreseen consequences that are the true motives of one's action. When we act without foreseeing or expecting consequences, we act without motive, or blindly, like a machine.

Motives as Foreseen Consequences. We are interested in many different kinds of consequences, some more clearly defined than others. Frequently we get interested in one consequence and forget about

or do not foresee other consequences which follow from the same act. We get to thinking about how good it would feel to go in bathing some hot day, and we forget that a cold dip right after dinner is fraught with danger. Or we go in in the morning, when we feel hot, and then cannot go in in the afternoon with all the rest, because the doctor says once a day is enough. In each case, the immediate sensuous satisfaction was the consequence which was effective in getting us to act; in the first place, in spite of possible danger to health, and in the second place, in spite of the greater, but postponed, satisfaction of going in with the rest.

Why was one consequence foreseen, rather than the other, or, if both were foreseen, why did we take one rather than the other? We know some people who would always consider the immediate satisfaction of the senses as of more consequence than health. Others would usually prefer the immediate pleasure to postponement for the sake of being sociable. What is the difference between these individuals and those who would postpone immediate satisfaction for the sake of health or sociability? And is the one type using higher motives than the other? If so, can we get the " higher " motives to operate instead of the " lower "?

Two things are involved: First, *foreseeing* other consequences than merely those that are obvious; second, preferring or *choosing* consequences of one sort rather than another. Can we train children to look for consequences and to prefer one sort rather than another? If we can, then we can train their motives, as well as their external behavior.

Let us begin by thinking of " consequences " as the results of activities or enterprises. Instead of classify-

ing consequences as selfish and unselfish, let us forget all about self, and think of what that self is doing. Do children, as a matter of fact, stop to choose between acts which will bring pleasure to themselves rather than to others, or do they rather follow out certain lines of behavior in which they happen to be engaged, without regard to consequences to either self or others? They do not stop and say, "Go to now, I will get my soldiers out because that will bring me happiness." They say: "I will get my soldiers out for a great battle." If you try to force an answer other than this simple consequence, they will say: "Just because I want to." Unless already spoiled by unwise teaching, the child is not intent on seeking his own happiness, but on following out certain interests, whithersoever they may lead him. What is the important thing to him? Neither his own nor any one else's *happiness*, but the enterprise; and consequences are foreseen and chosen or set aside because of their relation to this enterprise. Such motives are pure in the best sense.

But this Purity of Motive is Usually Destroyed. We adults come along, and by our punishments and rewards we get the poor little duffers thinking not about things to do, and bigger and smaller enterprises, but about their own happiness or unhappiness, or their own pleasure or pain, and then, when we have distorted their motives by forcing them prudently to consider what effect a deed has upon their pleasure, we try to correct the fault by persuading them that pleasure is to be found, not by seeking it for oneself, but by seeking it for others, and so we substitute a "higher" self-regard, which deliberately chooses to serve because, by serving, one can attain temporary or eternal bliss.

This procedure is neither natural, nor necessary for the achievement of social-mindedness. It deliberately makes for the type of anti-social or individualistic mindedness that causes trouble in adolescence, when the boy or girl " wakes up " to find that he has been a selfish animal, and in the throes of a conversion experience tries to undo in five minutes the bad effects of fifteen years of misguided teaching. It is a good deal to expect.

What is the alternative? In general, it is this: *Keep his attention upon enterprises, rather than upon " motives "; or upon social consequences rather than upon his own states of mind; and engage him in activities that will call into exercise his own potentialities and that will lead into the great human enterprises which are themselves the end to be achieved by men. Teach the children to seek first the Kingdom, and to find their satisfaction, not in the " added things," but in the life of the Kingdom itself.*

The Growth of Motives. With very young children, the motives for activity lie naturally within the activity itself. They do not see beyond their play anything that is being accomplished by it. The mother does, however. She sees the relation of this play to the winning of necessary muscular coordinations and habits of self-control. The child sees only the activity. It has no " consequences " for him. It just is. But gradually his plays grow more complex. He takes his nest of blocks apart and later puts the blocks together. Then he puts them on top of one another in constantly more varied ways, seeking constantly more distant ends. Even these units, such as " playing blocks," " playing dolls," get taken up into larger enterprises: he builds a house for his dolls with his

blocks, and does things, therefore, with his blocks that the blocks alone would not have suggested to him. He sees both blocks and dolls as part of a larger whole: building a doll's house. This new synthesis later combines with other interests, and he will perhaps set up housekeeping with his dolls, developing all sorts of new activities which grow right out of the old, and which now constitute the motive for the lesser and contributory activities such as handling the blocks.

In a similar way, the child begins as a member of a social unit, the family. Little by little, as he participates in the family's life and becomes conscious of it, we want him to feel that this immediate activity is just part of a bigger enterprise, which includes the first. So with his day school and his church school, and his clubs and his unorganized relationships. The bigger enterprise gradually absorbs them all and constitutes the motive for them all. This all-inclusive social enterprise is the Christian cause, the kingdom or commonwealth or democracy of God. It is this that the teacher sees from the beginning. To help the child participate in, and fit himself more perfectly for, this last and biggest thing is the teacher's aim. As soon as the pupil reaches the point where he sees what he does as a part of this world movement, his aim and the teacher's are the same. Each class session becomes then a cooperative effort to contribute something to this enterprise or to achieve some bit of skill or information which is needed for larger and more effective work elsewhere.

Developing Motives through Activity. Instead of trying to persuade our pupils to be "generous," "unselfish," "thoughtful" and the like, let us see how we can engage them in the right sort of action, utilizing

at each step the appeal to the instincts which are by nature socially directed, and making this appeal not by preaching but by presenting actual situations requiring social adjustment, and by directing attention to the consequences that appeal to these same instincts. Any particular kind of situation after a while develops a selected response, or habit. This in time becomes modified by attention to consequences until a specific skill results. When this particular kind of response is formulated and accepted as the desired response for other like situations, it becomes an ideal. When supported by definite social sanctions, this ideal becomes "duty."

The Basic, Enduring Motives are Instinctive, but are in Need of Modification. We can depend in the long run upon the parental instinct to get a particular habit or interest started. But we cannot depend on the instinct to guide us in emergencies. Uninformed mothering does not cure disease, though those who study how to cure disease may be prompted to do so because of the instinct to care for those in trouble. We depend on the desire for approval and the annoyance of disapproval to get acts going which otherwise we cannot start. But as a permanent motive this is unsatisfactory as it stands. Whose approval is to be sought? Discrimination among approvers must be taught. The desire to do what others are doing is a strong tendency in young children and often must be called into play in getting them started doing things which will later develop inherent motives. The child takes part in family prayers at first just because the rest do. Professor Coe gives a charming instance: A child who had learned to count up to eight joined with the family when they repeated

the Lord's Prayer by counting " one, two, three, — " up to eight, repeating the performance till the prayer was ended. She was prompted to do this by her desire to be " in the game," but this desire alone could not provide her with the necessary forms of cooperation. These have to be learned.

It is equally true that to foresee consequences and let foreseen consequences get in their work on our instincts and acquired habits and interests takes time. In emergencies we have frequently to fall back on the habits already acquired as giving form to responses appropriate to similar situations, or upon the sense of duty that bolsters up parental instinct as against the instinct of self-defense, and calls into play the skill, if we have it, necessary for rescuing the child, assuming leadership of the crowd, or merely maintaining silence and a " cool head " long enough to analyze the situation, if there is time to do so.

Résumé. These then are the sources of action: Instincts, pushing up within us, providing us with tendencies to behavior and with promptings or readinesses to types of behavior; acquired interests, based on instincts and representing the combination of various instincts and capacities developed in specific channels, and constituting acquired tendencies and promptings or readinesses to particular forms of behavior; ideals, including " duty," being formulations of desired behavior, and bringing to bear the pressure of a real or ideal society upon the conduct of the moment.

And these tendencies, general and specific, are called into play both by the immediate stimulus and by the imagined consequences of imagined action.

What do we desire for our children, then? Simply

gradual enlistment in the great human enterprises and interests: in family, school, church, industry and state; in art, science, literature, religion and organized life; in the pursuit and the practise of world-wide democracy in education, in industry, in art and in politics; and in the relief of distress. This means development to the full of special capacities or interests, as well as cooperation with others in practical affairs. And all this cooperation and this development of capacity is for the sake of the common good. This is the consequence to which we wish to make constant appeal and this consequence must be associated with the sense of duty, with the constructive social instincts, with all our skills and all our information. If we succeed in establishing this motive, we shall have relieved ourselves of the dilemma of having to start individualistic motives and then to change them into social motives, for the very same enterprises in which the child of six is engaged are those also in which the adolescents and adults are engaged, and all are working from the same motive — foresight of the common good. There will be no whited sepulchers with dead men's bones within, or half-washed cups, for the Christian enterprise shall have grown up within the children and shall have been espoused for its own sake, and not for selfish advantage.

It is exceedingly important, therefore, that we begin at the very beginning to utilize instincts that are naturally directed toward cooperation with others, to form ideals that look toward types of cooperative behavior, to establish habits of friendship, and justice, and cooperative deliberation upon the results of different ways of acting, with a view to choosing the behavior that promotes best the common good.

Typical Problems. How little attention we ordinarily give to the provision of motives for action is well illustrated by the two following problems:

1. How shall we teach our pupils the practise of prayer?

2. How shall we secure home work?

1. **What Motives are there for the Ten-year-olds to Pray** at night or morning, say? What desirable consequences of praying are evident to these children? What have they prayed for or about? What has been the effect? Are they aware of any effect? Do they "pray" for gifts? Do they receive them?

What ideals concerning prayer have been cultivated in them? Do they feel any obligation to pray? Is any social pressure exerted to lead them to pray?

What instincts are there to lead to prayer, and what is the stimulus that starts the activity? Desire for approval? — Who approves? Imitation? — Who else prays? Desire to cooperate? — With whom? The parental instinct? — Have they been taught to pray for others? Fear? — It may be.

They are not in the habit of praying. We cannot depend on that to keep the praying activity going.

What then shall we do?

Suppose we supply all these deficiencies, beginning with ourselves. We can ourselves pray if for no other reason than to let them know some one prays. We can get the whole class to try it. We can enlist the feeling of wanting to do what all the rest do. We can discuss what prayer means and what its consequences are. We might even sometimes add a sense of obligation by starting the equivalent of the Y. M. C. A. "morning watch" pledge and so appealing to the sense of honor to get the promised task done, which might be of use to get the activity going. We can provide an immediate stimulus in the way of a printed prayer or list of topics to be placed in the bedroom mirror. Added motive is afforded if these topics are worked out by the class, and are of a nature to stimulate such tendencies as the parental interest in others; the desire for approval — God's approval; the desire to cooperate — to share in God's work; the tendency to criticize and idealize — leading to repentance, aspiration and resolution.

Thus it will become an important cooperative enterprise with consequences for the common good, and incidentally the habit will be started.

2. **As for Home Work,** how many teachers do you suppose actually take time to get the pupils interested in the next lesson? What reason do they have for studying it at all? Simply desire to please the teacher or fear of his disapproval? Whatever motive the pupils have, evidently it is not a powerful one, for the amount of home work accomplished even in the best schools is depressingly meager.

The peculiar difficulties of church-school work at once suggest themselves: There is usually only one session a week, and a week is a long time to carry over an interest in a course of study; the work is voluntary; there is a strong tradition belittling the importance of the school work and sometimes making it a sign of mental weakness to study the lesson; and finally, sad to say, there is the accumulated effect of bad methods of teaching and lesson-making, which make the study of the lesson an uninteresting or even disagreeable drudgery. Witness the practise once used of assigning for daily Bible reading one verse of the next Sunday's story! Imagine a child's reading *Treasure Island* at the rate of three lines a day! This is typical of preposterous methods now happily being outgrown.

To apply some of the principles discussed in the preceding pages, we must find, first, a sort of home work that will really contribute something to the class work. And second, we must see to it that the pupils understand the relation between home work and class work. That is, the home work must be, in the minds of the pupils, an essential part of a cooperative enterprise in which they are already interested, and each pupil must feel that his home work makes a necessary contribution to this enterprise.

This is a counsel of perfection. It is this state of affairs that we desire to attain to. Meanwhile, we must use, frequently, motives that are on a lower plane. It may be, for example, that one pupil will not do anything for the sake of the class work, unless some special

interest of his, such as an interest in drawing, can be called into play. If this pupil can be asked to make a map or a note-book cover for class use, he will do so because he likes to draw. And then if he can be made to feel the importance of his map or cover for the class work and can receive the satisfaction of the class's approval, the first step will have been taken toward developing a truly cooperative motive.

Let us caution ourselves at this point not to confuse the motive that leads one to do something *for the sake of the social approval* of the group with the motive that leads one to do something *for the sake of the group, or the work in which the group is engaged.* We may use social approval wisely in order to strengthen the desire to work for the sake of the cause, but we need to be on our guard against the danger that the social approval itself will be the sole object for which the child works. The child that is habitually compelled to " show off " for the benefit of admiring callers is in the way of becoming a sycophant, ever playing to the galleries, with no mind of his own, blown about by every wind of doctrine, intent only on applause and unhappy without it.

This is not the place to go into details of method. A suggestion or two, however, may serve to illustrate the psychological laws involved.

1. In order to stimulate interest in the class enterprise, describe to the class the plan of having a " class book," containing a record of what the class does. The minutes of the sessions, photographs, a class attendance chart, records of special events, the budget and treasurer's report, and anything else of common interest are put into this loose-leaf note-book which is displayed at the school exhibit at the end of the year. This gives concrete, tangible evidence that a piece of home work, such as an essay on some problem arising in class, is a real contribution to the class enterprise.

2. In order to assure the maintenance of interest from week to week, care should be taken to seize upon problems that arise in a class session which can be made the starting point for the following session. The problem may be entirely within the subject matter, as, for example, What was there about Harriet Beecher Stowe's ancestry or early training or environment that would account for

her ability to write *Uncle Tom's Cabin?* Such problems can be led up to as the concluding feature of a lesson, and then it can be pointed out carefully how the next lesson can be used to find the answer to the problem. Practical problems can be handled in the same way. The class may reach a clear-cut conclusion as to how to treat people who do wrong because of ignorance or under the pressure of starvation. "But you were just asking what to do about those who, in spite of all their advantages and from the motive of sheer greed, commit terrible crimes. Well, the next lesson takes up this problem. Notice the title. And the references, you see, are to just such cases, and to the various ways in which such criminals have been treated. And you will see on page so and so how you can hunt out the Christian way of dealing with this problem" — and so on.

3. Make provision for the employment of special interests or talent, by letting pupils choose which parts of the lesson they will prepare or which problems they will take; or by assigning such problems or work as you know will appeal to the individual pupil.

4. Teach the pupils how to study. Assist them in getting a place to keep their work, and in arranging their schedules so as to allow time for the study of the lesson or for hunting out something in connection with the lesson. Use a variety of methods — let the home work be flexible. Occasionally mail reminders of the work or make special requests for special work during the week. Be sure that any work to be done is understood and written down. Get the parents interested in the problems discussed by the class. Grade the home work carefully according to the age and abilities of the pupils; keep it difficult but not so difficult as to discourage all effort.

SUGGESTIONS FOR STUDY AND OBSERVATION

1. Why do children go to school?

2. Does your school try to improve attendance and increase enrolment? What means are used? What motives are being developed by these means? Are these the highest of which the children are capable? Can you suggest a better way of proceeding?

3. Observe a class, and note to what motives the teacher appeals to secure order; to provide for the study of the next lesson. What would you have done as the teacher of this class?

4. Study the Boy Scouts, or Camp Fire Girls, or Girl Scouts in

the matter of prizes and honors. How are these awards affected by the method of their presentation? Does the fact that the awards symbolize social approval justify their use? What evidence can you get as to the effect on the boys and girls? How do such prizes differ from monetary or other valuable prizes in their influence upon character? Do you approve of marks in day school? In church school? What sort of marks?

5. Describe the method of missionary education in your school. What provision is made for knowing and foreseeing the consequences of giving?

6. In what home activities should children of different ages engage? Which is better, to pay a child for performing routine home duties, or to have him perform them as a bit of family cooperation? How about special services?

7. On the problem of human motives, R. C. Cabot, *What Men Live By*, will be found useful.

CHAPTER XIV

HEALTH

The Relation of Health to Character

Thoroughgoing Christianity Requires the Practise and Promotion of Health. This has both a positive and a negative meaning. It concerns both personal and public hygiene. Cleanliness is next to godliness in a far deeper sense than the author of this phrase imagined.

We have already learned that one cannot be truly religious without considering carefully the consequences of his acts and choosing the acts that make for the common good. Disease does not make for the common good. Being below par does not make for the common good. Voluntary choice of a personal regimen that permits the decay of one's vitality is unchristian. Submission to conditions of public sanitation in cars, schools, public buildings, sewerage removal, plumbing, water supply, milk supply, food supply, coal supply, housing, which permit the breeding of disease or the lowering of the vitality of others is unchristian. And surely to expose others unnecessarily to infection from one's own cold or other disease is a flagrant violation of good-will, and far removed from the Christian idea of social obligation.

Personal Health. It is not the place here to suggest a detailed program for the maintenance of the health of children. Parents will find programs adequately de-

scribed in such books as *The Mothercraft Manual,* Mary L. Read; *The Care and Feeding of Children,* L. E. Holt; *Short Talks with Young Mothers,* C. G. Kerley; *A Layman's Handbook of Medicine,* R. C. Cabot; *How to Live,* Fisher and Fisk.

The last two volumes should be in every church-school library, and the last one should be owned by every teacher. The first of these two helps the social worker to detect the evidences of disease, and the second deals with the conditions essential to health. No one who attempts to be a leader of children can afford to neglect his own health, both for their protection and their inspiration. But beyond this a great deal can be done to promote the children's interest in health as an attainable ideal, and as a proper function of childhood.

The interest in physique for its own sake does not seem to come till early adolescence. At that time appeals for proper care of oneself can usually be made effective if the relation of hygiene to physical development is understood.

This conception of the relation of hygiene to development is not sufficient with younger children, however. It is even difficult to get them to avoid candy for the sake of avoiding a stomach ache. It is hard to get children over six to eat so they will "grow." Even likening the body to a steam engine which needs coal (food) and careful cleaning (baths and brushing teeth) will not usually serve as an incentive strong enough to overcome temporary recalcitrant moods.

But some interest in the regimen itself can be developed, particularly if it is made a cooperative affair in which all the members of the family participate as in a sort of game. The game has rules of course. So the

family has rules of hygiene — even rituals and forms and ceremonies, which add color to the monotony of morning exercises and the washing of face and hands. Exercising and dressing to the accompaniment of march music on the phonograph become almost recreation.

Appropriate instruction in the mechanism of the body should be given as soon as interest in the subject will permit it.[1] The direct study of the body and of its wonderful care of itself will be a far better incentive to proper hygiene than any comparisons with steam engines. Nor is it difficult to help the child to see the importance of simple precautions for the sake of others: the careful disposal of handkerchiefs, washcloths and towels, washing the hands, coughing into the handkerchief. These things they will do for the sake of others, even when the more burdensome " setting up " exercises are neglected.

It is more and more becoming the custom to use one's doctor to prevent rather than to cure disease, to maintain the highest possible physical efficiency. Many families have their children periodically examined whether they are sick or not. Thus little things are detected before they become big, and many a serious illness is avoided. It is no longer considered necessary that children should have all the " children's diseases " while they are young, any more than that a young man should sow his wild oats. What a splendid thing it would be if there were no diseases to maim and kill the children, who are not responsible as we adults are for the perpetuation of sickness. As long as every one

[1] A good text book on Biology is the Bigelows' *Introduction to Biology*, or their *Applied Biology*. Cabot's book, referred to above, gives sufficient anatomy and physiology for the average teacher.

is "just a little" careless, epidemics of death-dealing disease may be expected. It must be that we don't care. If we cared enough, we would stop it.

Many diseases, if detected in time, are less disabling; and by maintaining top-notch condition, many diseases will be warded off even when the children are exposed to infection. Top-notch efficiency depends, however, upon attention to many things besides contagious diseases: enlarged tonsils, adenoid growths, decaying or misplaced teeth, heart weakness, constipation, eye-strain, foot trouble, and many other conditions. These can frequently be remedied before serious damage is done, but if allowed to go unattended to, they leave in their wake more serious and often incurable conditions: spinal curvature, tuberculosis, "rheumatic heart," intestinal adhesions, failing eyesight, misshapen jaws, bad teeth, flat feet, and all the rest. Get a doctor who understands health as well as disease, and who can detect incipient troubles before they get well started, to see that your children are kept well.

The elements of healthful living are these: air, food, exercise, rest, work, recreation and peace of mind. One can get along, of course, with defects in any or all of these elements, but he will not be able to maintain top-notch efficiency without plenty of all seven. As Professor Thorndike is reported to have said when asked how long a man should work, "Take enough time to sleep, to play and exercise, to eat — and work all the rest of the time."

It is not necessary to be a "fresh air fiend" and to make all your friends hate you in order to get enough fresh air. But if a child is below par, an open-air school-room is an advantage. Certainly windows are to be

wide open at night, and better still is the outdoor sleeping porch or some makeshift which provides the maximum of fresh air without depriving the body of needed protection from cold. Draughts are of no consequence unless they chill the surface exposed to them. Cold bathing increases local resistance to cold draughts. Care should be taken to avoid chilling the body, however, for when the temperature is below normal, resistance is decreased, and any disease germs that happen to be already in the body are given a chance to grow and get rooted. This is particularly true of "colds" which often seem to start after unusual exposure, but which really simply get a chance to take hold when resistance is decreased.

Resistance is maintained by proper food and free elimination of waste through skin, kidneys and bowels. In order to maintain body temperature, and to provide building material and storage of surplus, a well-rounded diet is particularly necessary for children. Relatively to their bulk, they need more food than adults. They are growing, and living at a higher pace. They have less endurance, and cannot go so long without food. Immediate depreciation of vitality is noticed when the food supply is cut down.

Rest is indeed important for children. They need plenty of sleep. They grow when they are asleep! And their excessive expenditure of energy requires a long recuperative process. The good old custom of an early bedtime was a sound one. It helped make healthy children. For younger children, and as long as they can be persuaded to do so, an afternoon nap is a great blessing for the whole family. Certainly there should be time for rest if not for a nap.

As has already been suggested, exercise is normal to

childhood. Healthy children will usually take all they need. Those who lack vitality, however, are apt to choose sedentary occupations, just as grown-ups do, and to require special incentives to exercise, such as games. Special exercises assist symmetrical development, and counterbalance the asymmetrical effects of some games. Handball counteracts baseball, for example, by calling both arms into play. Swimming uses the whole body, rather than just legs, or just arms. When neither handball nor swimming are available, various "setting up" exercises, or gymnasium work, will artificially accomplish the same results.

The public schools are to be held accountable for bad as well as good physical results. All too little attention has been paid to sanitary conditions and to exercise. Children used to be required to sit for hours in much the same cramped position. No wonder many grew up with hollow chests, round shoulders and crooked spines. If adults need frequent change of position and stirring up of the circulation, how much more do the children, who are building their bodies? Getting up and stretching, walking around the room, group exercises with windows open — or better, in a gymnasium — these things help to compensate for the tendency to sit still too long. But beyond these relaxations, there should of course be opportunity for physical development under expert supervision, through athletics, gymnasium work, swimming, hikes, and so on. The church should stand for physical education, whether in the schools or under other auspices, as an essential part of the educational program of every child.

Peace of Mind. That there is an intimate connection between mental condition and health is well under-

stood. The irritable mood is as likely to be directly due to indigestion or constipation or eye-strain or too little fresh air and exercise, as to a disappointment. When predisposed by physical condition to irritability, of course almost any incident is seized upon as the occasion of annoyance. Some such occasions are absurdly trifling, and would hardly distract attention under normal conditions. Frequent disability may easily lead to a habit of irritability, however, that continues between the physical occasions and becomes a permanent mental characteristic. Mere restoration to health will have to be supplemented by rigorous mental hygiene if such chronic bad temper or nervousness is to be overcome.

On the other hand, the physical condition is largely dependent on the individual's state of mind. Shock from disappointment or fear or excitement is apt to upset digestion; this upset then starts the usual train of unhappy consequences. Hurry and worry and bad feeling are not conducive to good health. Over-excitement may be followed by depression with its craving for more excitement. Children who live in a tense atmosphere in which everything that happens causes explosive comments by the elders, where there is frequent clash of wills and display of temper, where every one is in a hurry, or always late or afraid of being late, where impending disaster looms high in imagination and all are worried to death over troubles that never come, such children are only too likely to grow up semi-neurotics, liable to all sorts of physical ills, and to be regarded as " nervous," or " cranky," or " moody," or " queer," all their lives. Health does not generally blossom out of a desert of gloom and worry. It needs the peaceful, warm-hearted sunshine of adult self-control and mutual good-will

for its nurture. Patience, calmness, moderation in expression, low-voiced rather than strident conversation, slowness to wrath, and constant attention to the hopeful, happy, wholesome things by the parents and teachers will do more than almost anything else to create an atmosphere favorable to health.

Public Hygiene. We cannot begin too early to interest the children in public health. Our Christian program for the world includes the promotion of the world's health. The child's contribution to it begins with his care for his own health. But he can very early participate in helping the family to keep well, in helping his classmates to keep well, and in helping other families to keep well. His contacts with hospitals for children can begin quite as soon as he enters the church school. He will help make scrap-books for the sick children to look at. This helps the doctors and nurses. He can go to see the crippled children and cheer them up. He can give his money for milk for babies who need it to keep well.

Soon he can take an interest in clean streets, in garbage disposal, in campaigns against flies and mosquitoes and rats. Gradually, bigger and more difficult problems will present themselves: housing, sewage, and so on. In these matters children have already been engaged in great numbers. It is hard to see how a successful campaign against flies or mosquitoes could be conducted without children. In this and similar matters they have a real contribution to make to community welfare.

But they will soon see that people of other countries are sick, too, and need help. They need to be made well not only for their own sake but also for the world's health. If sickness is to go, it must go from every

corner of the earth. No spot must be left uncleansed from which it can spread again.

And what a wealth of romance and adventure the battle against disease has recorded; nurses and doctors have risked and given their lives to make others well, or to discover some treatment which could be used by others to cure disease. One by one we are conquering them: smallpox, typhoid, diphtheria, hydrophobia; and the ravages of tuberculosis, plague, scarlet fever are being slowly reduced and limited. What a splendid war this is to engage in! Suppose we succeeded in enlisting every child among the forces so intelligently and determinedly arrayed against the forces of disease, it wouldn't take long to blot it out forever from the life of men. And this great Christian enterprise — to make the world well — is one of those in which it is most natural and easy to enlist the children. Does it not grow right out of their tender care for their dolls and their sick mothers or brothers and sisters? And see how many of our finest men and women are already doing this neighborly work. It is so completely human, and yet so splendidly divine a task.

Let's begin at home and at the church school right away. How would it do to have health standards for both home and school and to try to live up to them? These would include, for the home, such matters as these:

Home Hygiene.

Regular hours for meals, and promptness at meals.

Food chosen and prepared with scientific care. (This will mean, for many, less time in the kitchen and more at the desk.)

Deliberate attempts to keep meals happy — if a member cannot keep up the spirit let him eat alone.

Regular bed time for all and kept by all, naturally varying according to age and duties. Let this hour be set down in each member's "rules" and there will be less difficulty about keeping it. Only the most extraordinary occasions should justify exceptions.

Regular rising hours — letting the children's rest come at the early part of the night and so permitting a rising hour early enough to give time to perform all necessary household and personal duties without wasteful and irritating haste.

A personal health regimen — cold sponge or hot bath according to doctor's directions, exercises, water, etc; rest at noon, outdoor exercise in afternoon; recreation faithfully allowed for; water between meals (avoiding common drinking cup); proper clothing, neither too much nor too little; fresh air day and night; proper use of light and care of eyes; periodic attention to teeth and examination for physical defects. Family health grades (A. B. C. D.) might be devised, to be awarded each month to each member.

School Hygiene.

Building. One room for each class or curtained or screened space for each class, the windows on the left of the pupils. Younger pupils should be above the ground but on the first and second floors. There should be easy exit arrangements in case of fire.

Ventilation and heat. If the janitor cannot attend to this vital matter, a special officer should be appointed to see that rooms are freshly aired and dusted, and that the temperature stays at about 68° F. A small investment in thermometers will greatly assist in this. Pupils can take care of their own rooms.

Hallways. Wide, light, unobstructed, if possible, and leading straight to exit.

Cloak Rooms. Wraps should be hung up and not kept on during the school session. If well aired and lighted cloakrooms are not available, racks or hooks can be placed in hallways.

Toilets. Separate toilets for younger pupils on same floor as class rooms. All toilets kept thoroughly clean and aired and well lighted.

Water. Bubbling fountain or paper cups, and *not* placed in toilets. If spring water is used, the inverted bottle or else a clean tank with faucet is needed to insure cleanliness of supply.

Furniture. Chairs and tables adapted to size of children. Kindergarten and Primary chairs [1] should vary from ten to fourteen inches

[1] The Mosher model is satisfactory.

in height, and the tables from twenty to twenty-five inches. Feltoid tips on chairs and tables prevent noise and slipping. Junior chairs and tables should also be smaller than for adults. Each child should be seated comfortably, with feet securely on the floor.

Facilities for outdoor and indoor play and exercise. If health is to be given a central place in our scheme of religious education, the conditions of health must be recognized in church buildings. Few towns or cities have too many gymnasiums and playgrounds, with proper bathing arrangements, and yet these are essential for the health of children in cities and are a valuable aid in small towns. Churches might easily cooperate in a plan for providing adequate play facilities for their children. It is a splendid thing for children of all classes of society to play together under religious auspices.

A health program, individual and social. Each child should be stimulated to keep at top-notch health and to develop as symmetrically and completely as nature will permit. Physical efficiency tests of not too technical a nature can be devised and proper grading can be awarded regularly. Charts are helpful incentives.

The schedules, even for one Sunday morning program, can give adequate attention to the physical needs of the children by opportunities for relaxation, exercise and recreation. And during the week there is abundant opportunity for definite emphasis on the discipline and development of the body, which is the temple of God. Whether by gymnasium work by the boys or folk-dancing and esthetic dancing by the girls, which is the line of natural interest, or by some other suitable methods, the place of health and abounding vitality in the Christian religion should be recognized by every church.

SUGGESTIONS FOR STUDY AND OBSERVATION

1. At what hour does your church school meet? If in the afternoon, how does the children's physical condition compare with their early morning condition? If after church, what should be the nature of the school session to offset the confinement of the church service?

2. Is there a recess between church service and church school in

your church? What is done during this period if there be one? Should there be one? How can it best be spent?

3. Observe some class closely to see which pupils are least responsive. Discover if you can whether this unresponsiveness is due to physical conditions, such as overstudy, lack of nourishment, adenoids.

4. Examine the ventilation of the rooms where the pupils meet. Is it adequate? Is the air kept fresh and moving? What is the temperature? Do children keep their wraps on? Change the air in a close, hot room and watch for any change in the behavior of the children.

5. How can your school best promote the health of the community?

CHAPTER XV

WORK AND PLAY

Psychological Relations

When Children Are Let Alone, They Play. What is more, they play hard. They do things that require great effort, long concentration, ingenuity, and co-operation with others. At first their play is indistinguishable from other waking activities. They just act in a variety of pleasing ways in response to the strange and multiform stimuli that throng in upon their sense organs. The world invites them to experiment, to enjoy, to discover, to conquer — to play.

These virginal responses of animals are valuable in many ways. The machinery of response is, of course, largely inherited. What the animals do is naturally what the race has been equipped to do by long struggle and selection. In responding according to the dictates of ancestral experience, the young are therefore beginning their own experiment in living. They are getting practise in the use of their equipment, making such improvement in it as the length of infancy will allow them. The higher up we go in the scale of development, the more the offspring play, and the longer they play. Their play activities give them an unquestionable advantage in the game of life which they are thus learning in the shelter of the domestic circle. They learn to hunt without running the dangers of the real hunt. They learn to fight with friends who have no destructive

intention, and so acquire the technique they will later use with enemies. They learn to care for dolls in anticipation of the duties of motherhood. By the same tendencies that lead their elders into the intricate operations of social life, buying and selling, building, hoarding wealth or art, fighting, home-making, the children are led to undertake similar activities. The form of the activity is determined largely by the adult life which they delight in imitating; the impulse comes from the deep-lying instincts to do these elemental things, and to have a share in the common life. If we did not deliberately teach children anything, we would find them learning all our tricks, eagerly helping us, and begging to be admitted into the mysteries of adulthood.

The Beginning of Work. About the only standard we have of what real play is, then, is what children do when they are free to do as they please. When the facts of the unprotecting, undomestic larger world confront them, when, by the authority of those who are superior in strength they are required to do this or that, to go to school, to fetch or carry, to practise or study, the original area of care-free, undictated activity is infringed upon. What is left is still "play," but the intruder, who makes demands upon their time and strength, by necessity or by authority, is called "work." The activities may indeed be identical. The child would have hewn wood and drawn water and searched for the meaning of the printed page because something within him urged him to do so, and it would have been play. Now, something without compels him to, and the deed becomes work.

In an undomesticated universe, where men are unsheltered from the hard blows of stern reality, compul-

sion — the compulsion of natural law — is always present. In addition to these compulsions of natural law, which make work necessary for the sake of livelihood and rest, there are man-made compulsions, that have grown up as the result of men's efforts to meet these natural compulsions in cooperation. Many of them are in the form of laws, disobedience to which brings punishment, just as disobedience to natural law brings its own disastrous consequences. On obedience to these laws, the life of society depends. They regulate the way the individual members of society shall work together for the protection of all. Other man-made compulsions are unwritten laws, customs, usages, taboos, etiquette, folk-ways, which have grown up more or less unconsciously, and which are more or less binding on individuals, being enforced by the approval and disapproval of the group. These determine even more specifically and completely the way people shall behave, and so make still further inroads upon the area of play.

Finally, the way by which men and women shall meet the necessities of life by their own industry are fixed chiefly by others. Industrial life is almost completely mechanized. The worker is a cog in the machine. He can no longer even meet nature's requirement in his own way. If he would live he must work as some one else directs, and for as long as some one else requires. In the professions the situation is only slightly better. Routine almost completely absorbs a person's time whether he teaches, or practises medicine or law. Artists are sometimes regarded with envy because they can paint what they like and when they want to. So they can, if they are willing to risk starving to death. But if art is a mode of livelihood and not a form of recreation,

they must sell their product. And here again, society dictates what shall be painted to keep the pot boiling. And picture the mechanical routine of housework! An efficient woman soon masters the technique. She may be free in decorating her home to her taste, once; but once done, it is done. One cannot buy new furnishings every year, as one's taste grows. And now, even babies must be brought up by rule.

What is Left of Play? Is this almost complete mechanizing of life and almost complete elimination of the area of free self-activity that is original with childhood, a desirable state of affairs? If so, let us continue the good work, and oppose every attempt to establish a living wage or to reduce the hours of labor, or to increase facilities for the enjoyment of leisure, or to train men to be independent contributing members of a democracy. Democracy protests against the usurping of all a man's time by the compulsion of either necessity or authority, and it seeks a way of organizing human life so that the compulsion of necessity shall be reduced to a minimum and the compulsion of authority be confined to maintaining conditions that benefit all alike. The right to play in a protected society, with which a child is born, must not be denied to him as he grows up into citizenship in a bigger world than the family. Society must protect him from the fear of starvation and attack and the piracy of profiteers, and so give him room to be something more than a pawn or a cog or a draught animal.

Providing for Both Work and Play. However we fix it, compulsions will remain. Food must be raised, goods produced, and the necessary social machinery kept running. Work must be done, and children must therefore learn to work.

But there are two ways in which the play life, or the life of free self-activity, can still be provided for. One way is by transforming work itself so that it will be a joy rather than a burden, an educating, rather than a dehumanizing, force. The other is to make provision through recreation for the operation of the play spirit.

Reform by Recreation. The second of these two methods of relieving the situation is the one men naturally seek. It represents the line of least social resistance. It interferes least with privilege — indeed it is supported liberally by those who accumulate profits out of the work that precedes the recreation. Most of our social reforms look in the direction of the better use of leisure. Leisure is what men work for, from their own point of view. Work is what men need recreation for, from their employer's point of view. From both points of view, desirable, that is, re-creating, refreshing, recreation, is worth paying for.

The school is not an employer, although it has sometimes assumed the attitude of an employer toward the children. Children must play so they can work better. Recess, as the name implies, is an interlude between periods of school work. The interlude is not important enough to have a name of its own. But this attitude is rapidly changing, and the "play periods" and "play methods" are indications of the desire to make educational use of the natural powers and interests with which nature has so lavishly endowed children.

Transforming and Interpreting Work. Of the possible and necessary transformation of work, this is not the place to speak. That machines must be made to fit men, and not men to fit machines, is obvious. Yet

only by the use of machines can enough goods be produced to allow for other activities than those of supplying immediate necessities. And many other forms of mechanical work must be done if leisure for play is to be secured. But the mechanical work can be given life and interest by being made an intelligible part of a process of manufacture or management that is understood as a whole by the machine-worker or the clerk who does the isolated part. The work of getting a living for the human race out of this old world is a fascinating enterprise in which every man, woman and child is interested, and in the control of which every man, woman and child has a right to share. We must educate for the world's work, as well as train for a trade, if we are to humanize the process of getting a living.

Religious education has a particularly important function to perform here. The *interpretation* of work as a vocation of service to the world, rather than as a means of selfish plunder; the *dignifying* of work as a worthy human enterprise, essentially alike in its spirit whether the activity be mining coal or operating for appendicitis; the *beautifying* of work by getting the spirit of Christ into control of its human relations — all these are tasks appropriate to Christian education and should find a place in any course of study and training that has for its purpose the making of Christians.

Balancing Work and Play. Could work be thus transformed and understood, it would partake largely of the spirit of play, for men would achieve free self-realization through the consecration of their powers to the common good. Even so, however, there would still be much routine, much compulsory activity, in order

that this service might avoid the wastes of unorganized or competing effort. There will still be the need for recreation, even though men find ample opportunity for self-expression in their work. One cannot work at one thing indefinitely any more than one can play at one thing without becoming exhausted. Under the best conditions, change in activity will be necessary to keep the human machine in good condition.

If this is true of the ideal society, how much more is it true that recreation is necessary for society as now organized! For the majority of people, recreation will offer the only chance for free self-expression, for the exercise of the higher powers of mind that are now denied activity. We must train children, not only to see the defects of our present way of doing things and to help reconstruct our social order, but also to get along as well as possible, meanwhile, with the social order as it is. The more abundant life can be begun now, without waiting for the millennium. For most children, as they grow up, the road to this more abundant life will run through the land of play, not of work. They will have to turn from work to play to find both recreation and their own highest life. Let us not doubly rob them, by first denying to them the right to find life in work and then denying them the opportunity for wholesome use of leisure. Training for any vocation is no more necessary than training for the avocation, or leisure occupation, that can best be coupled with it to make a complete life of service and selfhood. Provision for appropriate recreation for each vocation is just as much a social function as provision for work. We must harness man's nature that it may do the world's work in the quickest, easiest, happiest way; and we must release

it again, when work is done, to wing its own unimpeded way toward the heavenly City.

The Psychology of Recreation. Recreation is the effort to win release from toil and fatigue and the restraint of prescribed routine. Such release is essentially individual. Its nature depends upon the physiological condition of the person that needs recreation: the condition, that is, that results from his predominating activity, his state of health and his temperament. The effort to secure this immediate and temporary release is similar in many respects to the effort of religion to secure ultimate and permanent release. The same desire for satisfaction is present as constitutes the motive of religion, only religion is concerned with more important and more lasting issues. Religion is mind at work upon ultimate realities, supreme values, and the relation of the self to its own destiny and the forces that are supposed to determine that destiny. Religion exhibits the same alternation between repression and release as is found in recreation, only recreation is content with the fragmentary and passing joys that drown care, that give us a taste of freedom, and send us back to the daily conflict with a song in our hearts. The difference is, therefore, in the relative importance and permanence of the interests and values that afford release, and in the completeness and depth of purpose with which one seeks to escape into the " large place." Consequently, when the values sought in recreation become more significant for the individual, more fundamental, more social, recreation merges into religion. And when religion tends by formalism or by decay, or in its elementary stages, to seek temporary and fragmentary values, it merges into recreation. In the beginning,

the two are not distinguishable, and certain modern religious ceremonies can be regarded simply as sheer recreation for many.

Let us see more particularly what is meant by this merging of recreation and religion. It was suggested that religion and recreation are in the same series of facts, but nevertheless are not the same. At one end of the series is recreation, with its interest in activities that bring temporary relief to the individual from strain and fatigue. The temporary satisfactions are those that are commonly sought, and they are sought pretty much without regard to ultimate consequences to self or others. But these activities frequently do involve others. Individuals associate with one another in their recreation. Mutual forbearance and accommodation take place. The fact of a social situation sets going other interests than those of mere recreation or individual relief and relaxation. As this social horizon enlarges and as the social accommodations increase, recreation begins to lose something of its immediate interest. And when the boundaries of present social existence are broken through, and one seeks relief from the temporal in an eternal social order in which he finds his true self, we have recreation transformed into religion. Somewhere in the series, it will be hard to tell whether the activity is recreation or religion. In certain pageantry, for example, undertaken for religious purposes, to express an ideal and to raise the general level of social living, and yet functioning for recreation for all who participate or observe, have we religion or recreation or both? This line of progress is indicated in Figure 12.

But it is to be noted that the same transformation is

observable in the case of work. Work, too, becomes religion, when its ends are socialized and idealized.

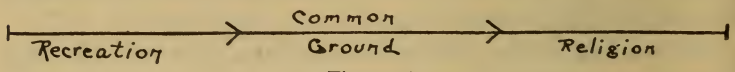

Figure 12

Working at first for mere existence, for temporary and self-centered ends, man comes in time to devote his strength to tasks that have as their object the social good. As the social horizon broadens and includes within its circle a realm of moral permanence, work becomes the labor of limitless love, the devotion to the Kingdom, the duty of the citizen of the eternal Democracy. And figure 13 shows this progress:

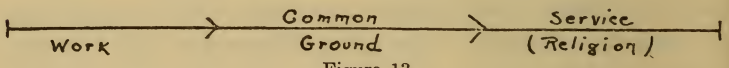

Figure 13

Now play also exhibits the same transformation into the aspect of religion. Play, at first just the overflowing of life in instinctive channels, the sheer joy of living for the sake of living, becomes gradually concerned with other individuals, with ideas and fancies as well as things. Life itself becomes a great game, or a great opportunity for free and glorious achievement. And when one comes to stake his all on the eternal issues, to assume the mastery of his fate, to play in his imagination with destiny and with the prophecy of a new world, his play becomes religion, perhaps worship. Figure 14 represents the transition:

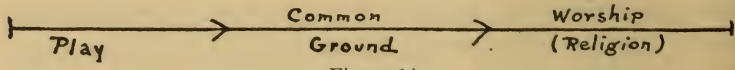

Figure 14

Strictly speaking, in experience, we do not have a straight work-line and a straight play-line paralleling

one another continuously. Rather is there a constant alternation between the two, as represented in Figure 15:

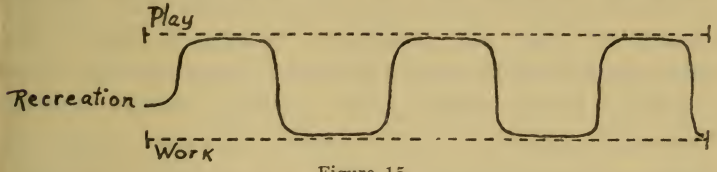

Figure 15

The lower line of work merely joins the troughs of the waves, and the upper line of play joins the crests of the waves, and the alternation or movement from one to the other is "recreation." At the left or less developed end of the series, recreation is on the level of work and play; as is one's work and play, so is one's recreation. The recreation is not an independent enterprise; it is simply the pulsing alternation between the two enterprises of work and play. Engaged in meeting the necessities of physical existence, the primitive individual plays in crude and exciting ways suited to the process of rest and refreshment that is required by his physiological condition. Religion for him would be an effort almost wholly in the realm of duty, or else would be a recreation characterized by the emotional excesses of primitive festivals and revivals. But as his work becomes socialized and his play more refined, as he seeks his true self in moral rather than physical conditions and relations, so his recreation becomes an alternation more within the area of religion — an alternation, if you like, between worship and service. Worship serves as the great recreator for those whose tasks are completely spiritualized by religion.

What distinguishes the play-line from the work-line? Children play at work and work at play. To one man

music is play. To another it is work. The difference is not in the act. Nor is it in the man; for at one time a man will find an act work which under other circumstances is play, for example, writing a book. The difference is in the relation of the individual to the activity, or, in other words, in the function of the activity. The performance of the biological functions which are necessary for existence is work. The higher or preferential[1] functions are the area of play, of choice, of enterprise. *The alternation between the line of biological functioning and preferential functioning is the recreative process.*

This does not mean that the exercise of instincts connected with biological functions is not, at times, play. Instincts are not functions. Indeed when the biological functions are on the strictly physiological level, the play of the individual is apt to involve basic instincts of sex, gregariousness, eating, fighting, and the like. As the biological function extends to cover the meaning of personal existence in a permanent spiritual world, the play activity takes on the form of valuations, choices, the joy of being intellectually alive, and aware of the meaning of the existence for which one is laboring both physically and morally.

Both recreation and religion, then, are movements toward values that are conceived of in contrast with present conditions. Religion, as a movement or process of mind, may be thought of as a lesser and a greater alternation. The lesser alternation is the alternation between work on the religious level and worship on the religious level. The greater alternation is between the

[1] Cf. the discussion by G. A. Coe, *A Proposed Classification of Mental Functions*, *Psychological Review*, XXII, No. 2. March, 1915.

whole fact of physical and spiritual limitation, transiency, fear, loneliness, and the whole fact of faith, or the assurance of hoped-for freedom, permanence, confidence and ideal companionship. That from which recreation is the release may be thought of as temporary fatigue, external control, worry, care, routine, work. Religion releases a man from the temporal into the eternal. Recreation releases a man from work into play. That toward which play moves is free creation, admitting no limitations save such as are self-imposed. Play and worship are of the same spirit, therefore, and merge into one another in religious drama, art, music and pageantry; and play and service, likewise, converge in all sorts of philanthropic and political activity that is undertaken for the joy of the work and which contributes to the common good.

As work and play grow into the activities and moods of religion, so the work and play lines converge, and the alternations become less extreme. In the end, work and play will be identical, because both will have arrived at the same goal, the complete and unified self, as is suggested in Figure 16:

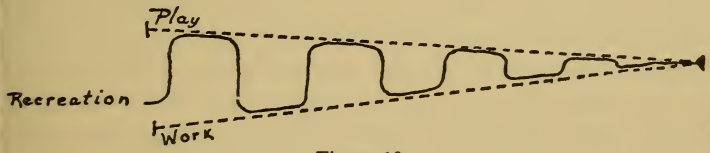

Figure 16

We must have recreation as long as we must work. But we work for the achievement of a world where play will be the normal activity of mind, and in true play we find a foretaste of the eternal.

SUGGESTIONS FOR STUDY AND OBSERVATION

1. Secure time schedules of the way children spend their time on Saturdays, holidays or vacations.

2. How does the procedure in kindergarten or first grade differ from what you would call play?

3. Compare the games of five-year-olds with those of nine-year-olds. What have these plays in common?

4. Is there anything injurious to character in play? List children's games in two sets, those that help and those that hinder Christian growth.

5. Ought children to work? What are the effects of various kinds of work as you have observed them?

CHAPTER XVI

WORK AND PLAY (*Continued*)

The Educational Use of Work, Play and Recreation

The Value of Recreation. Our analysis of work and play and of their relation to each other has brought to our attention two significant problems: first, the relation of recreation to work — the kind of recreation best suited to maintain efficiency, together with proper training therefor; and second, the relation of recreation to life — the kind of recreation best suited to assure an individual the fullest self-development, together with proper training therefor.

Psychologically, we have said, recreation is release from some kind of restraint. Restraint may be brought about by either desirable or undesirable activity. Play itself under our physical limitations may require an antidote. The essential change, therefore, is not from any one kind of activity to any other kind, but from a given activity to *an activity that brings satisfying release*. Whether or not this or that leisure occupation is recreational will depend, therefore, on what precedes it, and upon the state of mind of the individual who participates in it. Shakespearean drama may be recreation for the cultured woman of leisure. It may be hard work for the dramatic critic, or for the "tired business man." Baseball may afford satisfying release for the mechanic in an ammunition factory. The bookkeeper in the same factory may prefer dancing or just "fanning." What is

recreation for the seaman on reaching port grows wearisome before he sails again; he seeks fresh contrasts to excite and entertain. He may even long to get back to his ship to get relief from the strain of shore life.

Whether or not one can find recreation in this or that activity depends then upon the individual's experience of satisfying contrast and release in this activity, and upon the mood in which he finds himself. Whether or not this or that recreation activity is desirable from the point of view of the individual's welfare depends upon the effect this activity has upon him. Drink may afford a satisfying release from the strain of worry. This gives it recreational value to many. But the consequences are too serious to justify its use for this purpose. Gambling is undoubtedly a splendid recreation to many a man who is in need of emotional excitement, or who has acquired the habit of constant excitement in his work. But its use as a form of recreation is influenced by the effects upon the gambler. We must find for each an activity that will both bring the required release and have valuable, not disastrous, consequences.

In general it may be said that individuals who have acquired definite interests outside of their work find recreation in the pursuit of these interests. The man who likes to make furniture turns to this handicraft in his leisure, whether he is a teacher or a mechanic, and finds in designing and building cabinets and chairs the sort of release that satisfies. Those who have no such well developed interest, however, are forced to depend on others for their recreation. What they do will depend upon the nature of their work. If they have an interesting occupation which affords scope for initiative and the satisfaction of ambition, the recreation sought

will very likely be of the kind to stimulate the incipient activity of strong instincts, as in the drama, vaudeville, baseball fanning, dancing, reading, courtship, cards. Entertainment which can be passively witnessed and which will not be too exciting is desired. Some, of course, turn to sport: athletic games, hunting, fishing, and so on; but these usually have a well developed interest in these directions which thus finds outlet after being restrained from activity by the confinement of work. Those who are engaged in mechanical work, the repetition of the same physical or mental operation for hours at a stretch, or for whom work has become mere routine requiring no mental effort or intelligent control, find recreation in excitement and emotional experiences. They have been irritated by constant repetition of one kind of response. They are ready to explode not in the specific direction afforded by a hobby or well developed creative interest, but in all directions. Diffuse emotional excitement is therefore what they prefer: the movie, dancing, flirting, the noise and lights and loud comedy of the amusement park, drinking, gambling, all that brings laughter, shouting, crying, and mental excitement. When such emotional experiences are unavailable, there is chafing, depression, instability or dulness.[1]

Many find in religion, as we have seen, an antidote to almost any kind of work. Religion is protean in form

[1] If it be true, as W. B. Cannon holds, in his *Bodily Changes in Pain, Hunger, Fear and Rage*, that adrenalin is secreted under conditions of emotional excitement, and that adrenalin acts as an anti-toxin to the toxins of physiological fatigue, then this accounts for the recreating effect of emotional excitement for those who are muscularly fatigued. The mentally fatigued, however, should have non-emotional recreation, inasmuch as emotional excitement, when not needed for recuperation, will provide an oversupply of physiological stimulant and induce vascular and digestive derangements, as in the case of fear.

Under conditions of adult life, joyous excitement seems to provide a much needed stimulant for the maintenance of mental and physical health. Readers are referred to books listed in Appendix II, Nos. 114, 115, 116, 125.

and satisfies the desire of every living thing. The young people's meeting, for example, is an opportunity for religious emotion, for courtship, for the exercise of leadership and initiative, for the adventurous participation in prayer, or the display of one's powers as a speaker, for singing, and laughter and love. Finding such things better provided for elsewhere, young people today, especially young men, tend to omit the prayer meeting from their weekly schedule. There is not sufficient "recreation" here for them.

Childhood Recreation. What sort of recreation do children need to balance up the day's work in which society has engaged them? This will all depend upon the character of their school work, and of any other tasks which society or nature may require of them. The newer schools are giving children a chance to be individuals rather than cog-wheels. They do not become so fatigued by school. Recreation or relief from the more rigid types of work, such as drill in arithmetic, is provided for in the school itself. Even so, however, the whole system is a constraint, from which the child bursts forth with joy, just as he returns to it with joy. But any kind of play will do as a mere recreation. Let alone, the child, when released, will pursue interests begun in school, or will revert to the biological plays: running, fighting, climbing, imitating adults, building, housekeeping. He needs a place to play more than anything else, and will get recreation out of the most meager equipment. With almost inexhaustible interests, he usually has no difficulty in knowing what to do with his leisure.

His initiative, however, may run the gamut of his games and be at a loss what to do next. Or he may have

so many budding interests that they interfere with one another. Sometimes he has so many toys or possibilities of action, he cannot choose among them, and is in the state of mind of the ass who found himself half-way between two hay mows, and starved to death before he could decide which one to go to. This is the typical Sunday afternoon problem: "Mama, what can I do?" It comes from the six-year-old and from the fourteen-year-old alike. Probably what these children need is not recreation but work. They are sick of recreating. The natural alternation between work and play is interrupted by the Sunday schedule. They want something given them to do. They want a task. They need to be set going. The social mechanism that keeps them going during the week has stopped running, so they stop running too. The remedy is a social mechanism of the family circle developed for Sunday with the children's leisure in mind. Let the family as a whole do something, an excursion, reading aloud, a "Sunday afternoon club" in which all take part, and there will be no requests for "something to do."

The use of recreation as an educational force is coming to be widely recognized. The work of the Playground and Recreation Association of America, the increase of supervised play in schools, the building of gymnasiums and club rooms in connection with churches, the astonishing spread of Scouting and like movements, the organization of recreation in and around the training camps, the appearance of many books on play, the use of the festival, the pageant and the drama in connection with both public and church schools — all these things bear witness to the awakening of our people to the significance of play as a means of education both for work and

for leisure. If play is a function of childhood, work is a function of adulthood. As part of play is to anticipate adult functions, so children naturally play at "work." But, granted the necessity of work, recreation is also an adult function. Children, therefore, play at grown-up recreation, and so develop interests that will subsequently be pursued in hours of leisure. In their play we must help them to anticipate adult experience in all its phases, to learn control and cooperation, to learn the value of a purpose and the satisfaction of creation.

It is our duty, therefore, to do everything we can to promote the recreation movement, and to provide for children and young people the sort of play that will develop, not destroy, their powers.

Work and Education. But "playing at" work is not working. Should children really work? Should the attitudes and consequences characteristic of real work be taught them? Should they always be completely sheltered from ultimate consequences, from the impingement of social obligations? The school life makes provision in the experience of the child for what, to an adult, is work. Whenever children are allowed to make anything of marketable value and to sell it for American money, this is work. If they can buy with their legitimate savings or earnings in the open market and take the consequences of their judgment, this is work. If they can keep an account of their income and expenditures and have their accounts audited, this is work. If they could be responsible to the state for certain social duties, such as raising vegetables and flowers, sweeping house-paths, shoveling snow from walks, policing playgrounds and schools, making equip-

ment for younger children, printing church bulletins, caring for certain phases of school government — if they could be responsible to the state for such matters, be given absolute control, and be subject to no one but the elected officers of government among whom they would be represented,[1] we would have here not "play at" work, but work itself, by which the children would be trained in the attitudes as well as the activities of work. The actual deeds would be the same, but the spirit of work would transform them into true social functions, for the children would be doing work by which they would be educated, not work by which they are prevented from being educated, as is the case in factories and mines and sweatshops.

In religious education there must be provision for programs both of work and play. There must be real religious work and play at forms of religious work into which the children shall grow. And there must also be recreation or relief from the work that society imposes properly or improperly on childhood.

The Program of Work. The church school should of course set its face against "child labor" and all forms of exploitation of childhood by employers, schools and parents. The children themselves can be enlisted in the effort to secure for every child adequate opportunities for education and health. The school should also promote such public-school and community movements as will recognize the true place of children in society and will provide them with suitable work. In this, too, the cooperation of the children themselves is of great value.

[1] See article by G. A. Coe, on *The Functions of Children* in *Religious Education* for February, 1918, XIII, 1, p. 26.

The preparation of a program of work for the children of the local church would require an analysis of church functions and the assignment, to children of different ages and abilities, of functions appropriate to them and of educational value. Looking after class affairs such as the treasury, the attendance records, the causes of absence, the securing of new pupils, the preparation of a class exhibit; participation in community betterment or individual relief work; the performance of school duties such as the choir, ushering, the bulletin boards, care of materials, participation in the leadership of assemblies, school government, the management of school festivals and picnics, preparing an exhibit; the performance of church duties, ushering, printing, messenger service, decorations, care of property, attention to shut-ins, assistance in surveys and campaigns, singing in choir — all these and many other necessary activities could be graded and distributed among the children so that every child would take his turn at a social duty every year. Training for specialized forms of service would of course be a part of the work of young people, and should be recognized as just as much "work" as singing in the choir.

The Program of Play. When play is "provided for," or a program of play is "prepared," play loses something of its native spontaneity and its value as a form of complete self-expression. A true program of play would be a gap in the day's work in which each child could do exactly as he pleased. At all events, to maintain anything of its spirit, play must be voluntary, not required, and children should be allowed scope for both initiative and choice.

There are many activities in which children are too

young to assume full responsibility but which they enjoy playing at. Dramatizing, both spontaneous and formal, can be utilized to give insight into many future activities as well as to make vivid a Biblical event, or a mission field. Here belong church pageants which portray the work of the church or of some related institution,[1] as well as the childish imitations of church services, representation of stories of Red Cross work, the "pioneering" of Boy Scouts, the domestic discipline of Camp Fire Girls, the chivalry of the Knights of King Arthur, the Indian lore of the Woodcraft League.

But of equal importance are all games that afford opportunity for learning elemental forms of self-control and cooperation. The play spirit, the idea of sportsmanship, the "rules of the game," habits of courtesy and forbearance and comradeship are all learned in the art of playing cooperative and competitive games, where in the heat of friendly strife and individual strain, in the joy of physical activity and the excitement of conflict, the habits are built up that make the difference between clean and dirty playing. In situations of like character these habits will work, and, as men and women play games all their lives, this training is of fundamental importance. Without special effort to form ideals and habits of true sportsmanship in other activities also, however, there is no assurance that the boy who learns to play fair in baseball will also play fair in business relations. Fair play in work must be learned in the "program of work" by working fairly.

The Program of Recreation. Recreation as we have seen is not distinguished in its activities from either

[1] See *A Pageant of the Church* by Misses Stone, and Forman, Y. W. C. A. Press.

play or work. Play is the customary form of recreation for children. It affords the needed change from the physical constraint of the classroom and the social restraint of "duties." The kind of recreation that is provided for each age will depend upon what else the children of each age are doing. Recreation is a balancing occupation, maintaining equilibrium. As it has to be continued through life, it must not only be engaged in for its own sake but must be prepared for. Children should develop interests that will afford recreation as they grow older. Many a man's life has been saved by an absorbing interest in stones, or bugs, or birds, or flowers, or camp-craft, or photography, started in youth. Some of course are capable of beginning such interests late in life, but for most people these avocations and hobbies will be started in youth or not at all.

But it is not only the grown person that is fortunate in having a hobby. The high-school or college boy or girl is provided with a splendid safeguard against many temptations who has some regulating interest, such as dogs, or electricity, or music, or art, with which to occupy his mind during leisure hours. And the boy or girl at work is sadly handicapped who has no big, compelling, creative activity to turn to when work is done. We must begin early to start going many lines of interest in the hope that at least one will stick, which will later provide suitable relief from whatever work the young man or woman may choose.

This training for recreation may be a part of the child's work or play or recreation. Out of the study of botany, geology, biology, physics and all the rest come many avocational interests in the pursuit of which a man finds his freedom and joy. Out of games and sports

of youth, many a person develops lasting athletic interests. Out of organized recreational activities, like the Boy or Girl Scouts, come general interests such as camp-craft, which endure as forms of adult recreation. Our program of recreation, therefore, must be anticipated for each age by preparation in the years preceding, as well as organized for any age with reference to the dominant work activities of that age. For the younger children, recreation may well be merely free play. For boys and girls, the usual games and plays may be an insufficient antidote to the school work, and such organized recreations as are provided in the Pioneers, Brownies, Boy Rangers, will be needed. And in adolescence play will be almost wholly confined to the few hours available for recuperation from work, and will, therefore, be almost wholly determined by the nature of the work. Segregation of the sexes must be counterbalanced by mixed parties; study, by scouting or athletic sports; prescribed reading or prescribed bookkeeping, by creative activities in the writing and giving of plays; mechanical work, by dancing, music, scouting, athletics, and such creative work as can be done.

For each age there will be work and play. As work gradually increases and encroaches on play, care must be taken that sufficient time is left for the recreative effects of play, and that play properly counterbalances and relieves work. Programs of play then become chiefly programs of recreation, through which the individual is not only physically recuperated for more work, but also spiritually enriched by engaging in activities of value in themselves as the means of full and free self-expression.

SUGGESTIONS FOR STUDY AND OBSERVATION

1. Which do children enjoy more, supervised or unsupervised play?

2. Suggest a graded program of work for children by which they shall perform a real service to the community or church or home, and be trained for future work in the Christian democracy. Help will be found in *Graded Social Service for the Sunday School*, by W. N. Hutchins.

3. Suggest a graded program of play for children, by which they shall play at important religious activities in which they shall later engage, and by which they shall secure training in Christian sportsmanship. Help will be found in *Play and Education*, by Joseph Lee; *Education by Plays and Games*, by G. E. Johnson; *The Dramatic Instinct in Education*, by E. W. Curtis; *The Dramatization of Bible Stories*, by Elizabeth E. Miller.

4. Suggest a graded program of recreation and training for recreation, providing for the proper use of play as an antidote to work and as an opportunity for self-realization. Help will be found in the books just named and also in *Recreation and the Church*, by H. W. Gates.

CHAPTER XVII

CHARACTER

Discipline for Democracy

" I am the master of my fate,
I am the captain of my soul."
— *Henley.*

Character and Democracy. The preceding discussions have tended toward this conclusion: Character is not a mechanical way of doing things imposed by society upon individuals. Neither is it a sort of super-social will which an individual imposes upon society. It is rather a deliberate responsiveness to social need, a responsiveness which looks toward a social ideal that has been consciously adopted by the individual as his own. Such responsiveness is not original in man's nature. Neither can it be forced upon a man by law or custom. Law and custom alone would tend to make the individual mechanically responsive, not deliberately and freely responsive, to the needs of society. One who is trained merely to obey orders has no character at all. He is only a tool, a machine. Democracy is a theory of character as well as a theory of social organization. The two things go together. The individual is the sort of person the state allows him to become. The state is the kind of state that its individual members make it. Autocratic forms of social organization cannot allow individual freedom, or character, among subjects. A state whose members possessed " character " would not be an autocracy. Democracy is character in

terms of social organization. Character is democracy in terms of its individual components. They are two aspects of the identical thing. Democracy, except as an ideal, is not something which exists in the world independently of the character of its individual members. Nor is character something which exists in individuals independently of their life in social groups. Men achieve character only by living together, and by exactly the same process and at the same time they are a society or social group. If the individuals in the group live together by exploiting one another, or by submitting to some external authority, or by training some members to obey and others to rule, we have neither character nor democracy. But if they live together by deliberately cooperating for the common good, submitting to the common will, and training all to serve, each according to his ability, we have both character and democracy.

Christianity and Democracy. Christianity is coming to throw the weight of its influence on the side of democracy, although its history has not been free from the theory and practise of autocracy. Jesus revolted against the spiritual autocracy of his day in the interest of spiritual democracy. His followers soon set up an ecclesiastical autocracy that survives now as the Roman Church. At the time of the Reformation there came a reaction against this absolutism of the church in the interest of ecclesiastical democracy. And later, as part of the same movement, in France and England and America, there came a reaction against the divine right of kings and princes in the interest of political democracy. None of these movements has completed its course. Religious customs, religious organizations, states, still largely dominate individuals, preserving the ancient

order of autocracy, and consistently opposing all movements for the development of self-directing character. And now, in these latter days, revolt is rapidly spreading against plutocratic control of the processes of industry in the interest of industrial democracy. This movement cannot be dissociated from the rest, because of the interlacing of all the forces of autocracy, spiritual, ecclesiastical, political and industrial. One after another of these revolts against authority is being espoused by Christianity. More and more clearly the lines are being drawn between the power of privilege in high places and the power of the people. More and more clearly the issues of the great World War have been stated in terms of democracy against autocracy, and over the whole world, these two fundamental forces are being arrayed against each other in more and more open conflict. Whichever way we turn, the fight is on.

Education and Democracy. Shall we educate for democracy or for autocracy? Shall we develop individuals whose function it is to direct themselves by the light of a social ideal toward which they freely and gladly move, or shall we develop individuals whose function it is to obey other individuals so that these other individuals may reap the fruits of their obedient and docile labor? Machines, or human beings — we must choose which we shall make of our children. If we are free to choose, or are not already so well regimented by our own training as to be incapable of choice, we shall of course choose democracy. Wherever there is real choice there is democracy already, and our conclusion is foregone.

Self-Direction. If democracy be the outcome we desire for our educational process, we shall have to pro-

vide for certain elements in that process which will make for the development of character, of deliberate responsiveness to the social need in the direction of a social ideal. And if we are to characterize further our social ideal as "Christian," we shall have to add to these fundamental elements whatever we understand by the Christian standard of character and of society. All through our educational process, from the cradle to graduation from school, we shall have in mind the self-directing individual who forms an integral part of a democratic society, increasingly controlled by Christian motives. To say that a child has a right to self-direction from the beginning seems rank absurdity. Let us challenge our thought by putting it even more strongly: a child has the duty of self-direction from the beginning if he is to be a member of a democratic society! It is no less absurd to say a man is not fit to be a member of a democratic society because society says to him, "You shall not drink intoxicating liquors," than it is to say a child is not fit to be a member of a democratic society because society, through the agency of the family, says, "You shall not eat what will prevent your being a healthy child." It is just a matter of degree. As rapidly as possible, within the field where choice permits a process of learning to take place, choice must be made, else the power to choose will be distorted or never developed. As a matter of fact, the field of self-direction is considerable, even with a baby. He gurgles and coos and moves his arms around, following his mother with his eyes until he can follow her with his feet. Within limits set by the good of the group of which he is a part, he has his own way, playing as he pleases. But the range of choice might be considerably extended in the

average home, and the children might have a far larger share in the determination of the family life, by which they would learn a vast deal about practical democracy.

Only by having an experience of social responsibility can children contrast the effects of cooperating and of failing to cooperate, and so learn to direct themselves. If they are always under the autocratic control of parents, submitting to them in every last detail when an issue arises, they will be well trained for submission to the authority of other forms of privilege later on.

This story is told by a prominent American educator about his son, a lad of eight years. The boy said one day, "Papa, you and mamma are just tyrants. I always have to do just as you say." The father said he was sorry he felt that way about it and explained that mother and father were older and knew best what was good for little boys, and only wanted him to do what was good for him. "That doesn't make any difference. I have to do as you say." "Well," said the father, "you know you don't *have* to do as *I* say. You really can do just as you please." "Oh, can I?" said the boy. "Why yes," said the father. "See, here's my pocket-book. You take it, and do just as you please, and I'll not stop you." With a whoop the boy ran upstairs and began to pack his suit-case to go somewhere. The father began to be a bit nervous, but he decided he'd see it through. Pretty soon, the boy came to his night clothes, and then he must have thought of how lonesome it would be to go to bed at night without his mother, for he came softly downstairs again and said to his father, "I think I'd better take mother with me." And that was the end of his independence. He had discovered his place in the family group not by being

" shown his place " but by trying to fill a place too big for him.

Only in real social experience can the knowledge of one's real social function be obtained, and just to the degree that this knowledge is one's own will one possess character, and be a democratic citizen rather than the subject of an autocrat. Self-knowledge is essential to character.

Self-Knowledge. Many have feared that knowledge of one's own ability or inability to perform social functions was appropriate only to adolescence, and that children should be unconsciously inducted into the habits of correct behavior much as a sapling grows, it knows not how, into the great tree. But children grow up in a society which automatically approves and disapproves, and which stamps its sanction upon certain acts called " good " and its veto on certain acts called " bad." A child cannot help knowing that some kinds of acts, if known, will be called good, and some bad, and that the same words will be applied to himself. This is the beginning of his notion of right and wrong. Any puppy can learn as much by proper punishments and rewards and will show the same signs of a guilty conscience that a child does when detected in the act called " bad." The unconscious type of morality leaves children pretty much on the puppy level, and does them and society gross injustice. It defeats our purpose to educate for democracy by denying the child the right and the duty to be a human being.

The opposite of this method is to help the child to a real knowledge of himself and of his motives and purposes so that he knows "goodness," not in terms of a word arbitrarily applied to some acts and not to others, but

in terms of the results of his behavior; in particular, the effects which lead others to approve or disapprove of it. Instead of constantly interposing its judgment between a child and the results of his acts, and so preventing him from forming judgments on the basis of facts, society must let the child see the thing through and so arrive at the same source of knowledge that his elders have. Obviously we must not let a child kill himself by experimenting too soon in a complicated environment for which nature did not equip him. But experiment he must, and as widely as safety permits. Very likely, also, if we take the comfort of children into account, as well as the comfort of adults, many customs concerning the " proper " behavior of children will be changed. Democracy requires mutual forbearance, and adults as well as children will have to yield to the common interest. Adults as well as children need discipline for democracy.

Self-Discipline. We have spoken of self-knowledge and self-direction as essential to democratic character. The kind of discipline a democratic society will provide is the kind that will lead as rapidly as possible to self-discipline. As soon as the individual, whether he be six or fifty, learns how to direct his own conduct toward social ends, and, therefore, to discipline himself, the discipline of society ceases. Society steps in at the point where an individual has not yet achieved control of himself, and helps toward self-control. Or, to put it the other way around, society steps out from control just as rapidly as the individual learns to control himself; *but it gives him every chance to learn.* That is, it provides him with the kind of discipline that will emancipate him. Children desire this kind of discipline.

Frequently they are glad to be freed by punishment or encouragement from the dominance of some mood or desire. When a child is asked why he does not behave, a frequent answer is, "Because I can't," and, unless the misdeed is really trivial, the child will welcome the means that will lead to self-control.

Social Control for Self-Discipline. The agent of this social control which looks toward the freeing of the individual from external constraint is sometimes the family, sometimes the class, sometimes the club, or the unorganized play groups. But the control is exercised for the sake of the larger society only when some one is present who can act for the larger society, and mediate its authority. This the parents and teachers do, sometimes well and sometimes poorly. But when social discipline is necessary to preserve the life of the group, it is not the parent's or teacher's private will that rules, but the will of society. This the individual child should be made aware of as soon as he can understand any sort of social control. It is an interesting question how far this social will back of the parent or teacher should be thought of as the will of the ideal society, or the will of God, and how far it should be regarded as the will of the state. So far as the will of the state is expressed in laws, it is generally easy to answer this question. The ideal social will and the will of the state are here frequently identical. But in the case of conduct outside of existing law, or in the case of ideals of conduct which contradict legal standards, the question is more difficult to answer. The present state law may contradict the demands of an ideal society just as many of the old "blue laws" of Pennsylvania and Connecticut contradict modern standards. But the state itself is in the

process of becoming more democratic, and therefore more moral, and must consequently be supported at its present level as well as urged on to higher levels.

There should be no hesitation in training children to obedience to the ideal world society, if we are sincere in our intent to gain the conditions of peace. No discipline for any kind of autocracy will be tolerable. Democracy will one day come to its own in church and state and industry, and therefore in the school, and back of every teacher and every parent will be the will of the ideal society.

The New Character. This idea of character and the method of its achievement will lead to many changes in our educational practise. The most notable change will probably be in the direction of a clearer definition of character in terms of the intelligent control of social activity, and the effort to measure achievement in character. By observation and experiment we shall have to discover what the standards of moral achievement are for each stage of childhood. In terms of actual behavior in actual situations, what is it to be "good" at a given age? How Christian can a child of six really be? And how much progress can he be expected to make in a year? What good habits should he have? What characteristic childish "faults" should he be able to overcome? How much responsibility can safely be placed on his shoulders? How responsive can he be expected to be to the needs of others? How much can he comprehend and desire of the "ideal society"?

These things we should know just as we know how much progress he can be expected to make in arithmetic and writing and language. And when we have succeeded in stating the characteristic achievements of a six-year-

old, we must help him to see these possible achievements objectively, as things which he is expected to measure up to, and he must know whether or not he is making progress in the business of social intercourse just as he must know whether or not he is making progress in school. He must be in a position to measure himself by reference to some standard, if he is really to make intelligent progress in the achievement of character. Doubtless many will object that this is pharisaism, and that such knowledge of one's "goodness" would lead to insufferable priggishness. That depends on how we define "goodness." If we define it in the individualistic sense of superiority, we shall get intolerance and pride. If we define it in the sense of being equipped to take one's full part in the world's work, and of actually taking that part, not thinking about it, we will get humility combined with confidence. If we define our standards in terms of good and bad as qualities to be achieved, and if the performance of certain deeds is accompanied by approval for the quality, then we shall have the self-conscious, self-righteous prigs we all dislike. But if we define these standards in terms of deeds and results, both social results and the mastery of self, we shall have an objective character, that knows itself, and yet is unconscious of its own "virtue." Its worth will be measured by its contribution to the good of others, not by its happiness or its possession of abstract qualities.

This will require a revision of our vocabulary of ethics. We lack words with which to describe these social achievements. We have only the words that are associated with individualistic ethics and a "faculty" psychology, such as honesty, generosity, courtesy, patience. These words measure abstractions, not con-

crete achievements, though they may help, to be sure, in the conquering of special faults or weaknesses. In their stead we need such terms as "cooperation," "health," "work," "playing the game," "according to rule," "justice" (in the sense of an objective relationship), "friendship," "peace," together with principles of conduct in terms of actual deeds, such as "love one another," "play fair," "lend a hand," "think of others first," "be a good sport," "in everything give thanks," rather than "be kind," "be cheerful," "be good," "be honest," and the like. In any case, the need is that the interest and the ideal be centered in the deed and its purpose rather than in the quality of character the deed is supposed to manifest. Such a practise would make it entirely practicable for us to discuss our deeds as freely and unconsciously as people used to discuss their "experience" in the old-fashioned prayer meeting. We would confer with one another on the interests of the Kingdom, each reporting his share of work done, whether that consisted in helping a blind old man across the street, giving a dollar to the Red Cross or taking the minutes of a committee meeting. Without some such frank and open discussion of our mutual work in the world, it is hard to see how we shall ever bring to bear upon one another the pressure of opinion and interest that is necessary if we are to be as successful in organizing the forces of Christian democracy as we are in organizing business and politics. Something must be done to give currency and vigor to the Christian ideal in practical social relations. Why not try talking about it, as Jesus did, and getting others also to experiment with it, as he did, lifting it out of the limbo of the undiscussable and the fantastic by our own

demonstration of its naturalness and its success? "Character" will become popular when it ceases to be the mark of the pharisee and is recognized as the prerogative of all who seek, each in his own way, to make

> " . . . justice roll down like waters,
> And righteousness as a mighty stream."

APPENDIX I

Things Children Do and Say

In cases where this book is used as a text, teachers will sometimes find it of help in the interpretation of childhood to read with the class some of the famous poems of childhood. Most of these that are suggested are found in *The Home Book of Verse for Young People.*[1]

Rabindranath Tagore, *The Hero,*[2] *Playthings,*[2] *Vocation.*[2]

R. L. Stevenson, *My Shadow, Young Night Thought, The Land of Counterpane.*

Eugene Field, *Seein' Things.*

J. W. Riley, *The Raggedy Man, A Boy's Mother.*

H. S. Cornwell, *The Sunset City.*

Gabriel Setoun, *The World's Music.*

Laurence Alma-Tadema, *Playgrounds.*

William Allingham, *The Fairies.*

PART I

STORIES BY AN EIGHT-YEAR-OLD GIRL

This story was written without suggestion or help. The spelling and punctuation are not reproduced except where they enhance the effect.

ROSE MALAND STORIES
30 Chapters

THE ADVENTURES OF ROSE MALAND
A Lovely Story for Little Folks

[1] B. E. Stevenson, editor. Published by Holt.
[2] In *The Crescent Moon,* Macmillan.

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CHAPTER I

ROSE MALAND STORIES

Rose Maland's Broken Arm and Cut Forehead

Rose Maland was a happy, good little girl. One day she was having a race with Isabel Clifford and Mary Parline and Prudy Conro at school. One, two, three, go, said the teacher, and off they went like a flash of light. Isabel knew Rose would win. She was determined to win and get the prize. So, just as Rose was going to give a dash, Isabel put out her foot to trip her. Rose fell with a scream. She lay SENSELESS.

The teacher bent over her pale, bleeding forehead. It was cut open. Miss Helen picked her up and carried her in school. The girls held up their hands in horror at the mean trick. Isabel, you are dismissed from school, said the angry teacher. Isabel sneaked in silence. The girls gave the cry of cheat. Rose lay in her little white bed a long time. The doctor worked busily over the broken arm and cut head. Rose's teacher came to see her and gave her lots of flowers. It was her birthday and the first day she got up and got dressed. The nurse had to hold her up because she was a little dizzy from being in bed two months. And still she had her arm in a sling and her head was still bandaged and was very sore. And when she was all dressed and ready to go downstairs it was a happy little girl that breakfast and I will tell in the next chapter.

CHAPTER II

Rose at Breakfast and Her Birthday

Rose's nurse helped her get into her chair. Happy Birthday, Rose! said her father and mother. Rose tried to smile. She sat

down; and oh, what a lot of presents for her! She opened one box and there was a ring. It was gold with an emerald in the middle with two pearls on each side and two diamonds on each side of the pearls, and two rubies on each side of the diamonds and between the rubies was a sapphire.

She put it on her finger. Thank you, papa dear and mamma dear, she said. Next she opened another box, and there were four silk handkerchiefs embroidered with gold and pink embroidery and pearls around them. Dear me, said she, how pretty. Thank you. She opened another big box and there was a lady doll just like chisup (?). O who-o-o-o said Rose. Thank, thank you, dear, dear, dear papa, mamma. She opened another big box and that had a doll house just like chisey's (presumably she means Chesley's, this being the name of a friend of an older sister). And she opened another box and there was a little doll carriage. She opened another big box and there was a tricycle like Ernest's (another neighbor).

CHAPTER III

Rose's Birthday Presents

Rose soon heard a bark and in bounded a great big Saint Bernard dog. Rose ran and put both little fat arms around the dog's neck. He licked her face and wagged his tail. I'll name him Hero, he's such a good doggy. Yes, and he's for you, dear, said her father. Then her mother took four little kitties and said, These too are for you, dear. Thank you mamma. Thank you, papa. And she kissed them both. And off she went to play in the garden, the first day she had been out.

CHAPTER IIII

Rose's Meeting Isabel

Rose met Isabel around the second turn of the garden. Isabel did not know what to say. But just as Isabel came, Mary came after her. She rushed to Rose and whispered, Isabel got a whitpen from her father. Rose whispered, Is she sorry or mad at me? She said she was mad and she told her ma and pa she was sorry, said Mary. Rose said, She tells lies. Doesn't she? Mary said. Rose gave one glance at Isabel and then Mary and Rose both turned their backs on Isabel. Isabel went sulkily away.

CHAPTER V

Playing with Mary

Rose showed Mary her birthday presents and they played with the doll-house. Rose told Mary that her mother was making a beautiful cake with some white frosting and little pink candies making Rose's name on the cake. It was an angel cake and it had in the center a lot of almonds, pink white yellow green violet brown orange red blue and a $ for the prize. I'm going to have a lovely party tonight, said Rose, and I'm going to invite you and Isabel Prudy and Grace and Lilian, Betty Carolyn Ruth Anna and Elizabeth, Zaner, Robert and Bod and Maxwell, Ernest Howard Edward, Dunceit and Duncan, the twins, Violet, Diana, Daner (mostly names or attempts at names of neighbors). 22 children and counting you, Rose, there'll be 23, murmured Mary. Yes, said Rose, there'll be 23 counting me. There's going to be a great big Christmas tree with lots of things on it tonight, said Rose. Good-by, Mary.

CHAPTER 6

Rose's Birthday Party and in the Afternoon

Rose had just eaten her dinner when the door bell rang ding ding ding. Up jumped Rose and rushed to the door. She had thought it would be Mary come to play with her, but when she opened the door there stood Isabel with downcast eyes. I'm awfully sorry, Rose.

CHAPTER 7

Isabel Asking to be Forgiven

Oh Isabel, I have forgiven you for a long time. Come in, please, come in. Yes I will. May I see your birthday presents? Here is my present for you. Thank you, dear Isabel. Rose opened the little bundle and there was — could you guess? — a gold watch with emeralds all over it. Thank you, thank you, dear Isabel.

CHAPTER 8

Conversation between Isabel and Rose

After Isabel had looked at Rose's presents, she said, I guess I'll have to go home and get dressed for the party. So you will, and I will too. Isabel ran home with a light heart and a smiling face.

CHAPTER 9

The Getting Ready for the Party

Mrs. Maland was very busy getting ready for the party. She made a cake and bought some lovely ice cream. She made a beautiful salad and candies and cookies. She made the Christmas tree very beautiful with tinsel and other things. The room looked very beautiful when it was ready. She had new silk curtains with gold braid on them hung up before every door in the house and Christmas bells were tinkling all over the house.

CHAPTER 10

Rose Gets Ready for the Party

Rose went up stairs and had a bath. Her mother put clean clothes for her, a lace petticoat with green ribbons running through it and light green stockings and green shoes spangled with emeralds, a green silk dress with a white veil over it and gold beads spangle. There was a high room with blue wall paper and a silver moon on it and little gold stars. Rose had a green ribbon with gold beads on it and a green sash with green emeralds on it. Rose's curls were brushed. Rose wore a gold bracelet with 5 emeralds in it and a birthday ring and the watch Isabel had given her. She had gold heels on her shoes and a gold chain with emeralds on it. She had a emerald pendant too.

CHAPTER 10

Rose Greets Her Friends

Go down and greet your friends to our party. Rose ran down to open the door. She had invited Mr. J. E. and all the children were crowding in. Tut, tut, said Rose, you must not crowd, or I won't know where to find you.

CHAPTER 11

The Party

They all went to a big room and bobbed apples and played ever so many games and had a peanut hunt and such a lovely time. They did everything.

CHAPTER 11

Christmas Night

That night when Rose went to bed she thanked her mamma very much. She then went to the fireplace and got a big stocking and

hung it up. Good night, mamma, she said. Good night, papa. And up stairs she went.

CHAPTER 12

Christmas Day and Christmas Morning

About one o'clock in the morning Rose woke up and listened. What was that noise? Could it be Santa Claus? Yes, it was, she said to herself, and she tucked herself up and waited to the first streak of light came in the window. Up she jumped out of her bed. She went very quickly to the stairs, down one step, she peered into the dining room. Her stocking was chuck full of toys. She ran upstairs again and got dressed very quickly. Then up got Rose's mother and father and they were dressed quickly too, and down they went to the dining room. Rose dashed to the fireplace. She called her brother Kenneth downstairs. He heard her and he got dressed very quickly. Downstairs he went. They both sat down to open their stockings. Dear me, said Rose, as she pulled out a doll, a ball, a chain a ring a doll's chair and lots of other things. As for her brother, he and she were almost buried with their toys. When they had had a good look at the Christmas tree and had had their breakfast they played with their toys. Mary came over with her doll and Rose and Mary played dolls. Mary went home and pretty soon company came to dinner. Before dinner they had the Christmas presents.

CHAPTER 12

The Dinner

For dinner they had turkey cranberry jelly, and pickles and squash and mashed potatoes and rasberry vinegar, and all kinds of nuts and raisens and lots and lots of Cristmas candy and lots of other kinds of candy. They had a great big Redfrosted cake and snow pudding and ice cream and pumkin pie.

CHAPTER 13

Hallowe'en Night

It was Hallowe'en night. Oh mamma, said Rose, get my skull mask and my grey cloak. Her mother got her things on. But just as she put in the last pin, the door bell rang. She flew downstairs and opened the door. There stood a ghost. Rose, are you ready to come out with me? Yes, said Rose, I got my flash light. Out-

doors they scampered. Rose put her flash light into a room where a mother was putting her baby to bed. The lady screamed at the sight of the terrible face and light. But it only made the girls laugh and the baby squram. Rose and Mary go to a Hallowe'en party.

CHAPTER 14

Valentine's Day

I got lots and lots of beautiful valentines, Mary, said Rose, pulling them out of her rosewood desk with the gold pen. I'm invited to a valentine party, said Rose, shaking her golden curls. But see all the pretty valentines. I'm going to give 30 of them, said Rose. I'm invited to the same party.

CHAPTER 15

They Go to the Valentine Party

Rose and Mary started out to the party. Oh, but did they not have a lot of good times at the party. I had a lovely time at the party, Mrs. Clifford.

CHAPTER 16

Thanksgiving Day

Thanksgiving Day came at last. Rose had on her white silk embroidered dress and a white silk ribbon some white silk stockings some white silk shoes. Pretty soon they all sat down to dinner. There were nuts raisens cranberry jelly pickles and the same kind of things they had to eat on Christmas. What a lovely dinner there was and how many Thanksgiving cards there were for Rose, Kenneth and Mary. It's a day, said Rose to her mother. Yes, dear, it was, said Mrs. Maland.

CHAPTER 17

Momrele (Memorial) Day Rose Sees the Soldiers March

Mamma, I want a flag, a flag, said Rose, dancing about her mother. Here's one, Rose, said Mrs. Maland. Rose took the flag and went to see the solgers. Trum trum trum turmtetum teum trum. That's what the drums are saying, said Rose. What a lot of solgers there are. Let's follow them to the Mamorele (Memorial) Hall. They got a lot of salted peanuts and a lot of pink

white corn on the way home they went to the park and saw the monkeys and had a ride on the merry-go-round. Next they had a real ride on some real ponies. In the afternoon they had a long ride.

CHAPTER 18

A School Day

Ding ding ding went the school gong. Get in line, said Miss Ellen. Left left left right left ready march. When the children were all in their seats Miss Ellen read the sarm. Then they had the Lord's prayer. Then the morning song. In arithmetic Rose got 100 and in spelling she got 100, and in all her work she got 100. At recess the teacher bathed Rose's head and put the bandage on to keep it from getting hot. She did not use her arm much at all.

CHAPTER 19

Summer Days for Happy Rose

I'm going to the beach next week, said Rose, peeking out of the hammock. Are you going to any beach, Mary? said Rose. I don't know, Rose. I have been to England but on the way I was seasick, said Rose. Let's play with our lady dolls, Rose. Yes, we will play under that tree. So they played for such a long time that it was 5 o'clock when they stopped. Come in and have your supper now, dear, called Kenneth from the door. Mamma said you could go out after supper and stay out till 8 o'clock.

CHAPTER 20

The Terrible Thunder Storm

Next day it rained so hard that Rose could not go out. In the afternoon it began to thunder. There was an awful crash that made Rose shiver and shake. It grew very black and the lightning was very bad. Rose saw two men get struck and 3 trees and one horse.

CHAPTER 20

The Hurricane

Next morning there was a terrebull wind. It was blowing up houses and tearing trees up by the roots. Rose was in Isabel's house when the house went flying way, way up in the air. Rose saw great waves upon the ocean. It was a real hurricane.

CHAPTER 21

Rose at the Seaside

Goodby, Isabel and Mary. I'm going to the beach now. When she got to the beach it was very warm. I want something to eat, Mamma dear, said Rose. You shall have it, dear. Can we go in bathing Ma? Yes, down the little road. They ran into the water. They splashed in it. Rose began to swim to the raft that was rocking on the blue waves. When she got to the raft she dived off and swam under water. When she came up she floated on the water.

CHAPTER 22

Rose Going Down in the Ocean with the Diver and sees Great and Wonderful Things

Rose was going down in the ocean with a diver. They take their lights and down they dive for a long distance. Rose put her hand out and felt the sand. She looked around and saw some coral and pearls. She took a lot of sea gems and went along with the diver. Soon she saw a huge shark. She clung to the diver. Then she saw a gigantic cuttle fish, its goggle eyes staring everywhere. Then she saw a whale. She saw so many wonderful things I could not tell you all of them. Pretty soon they went up out of the water and Rose's clothes were not wet.

CHAPTER 23

Rose Comes Home from the Beach

Today I'm going home, said Rose. On the train Rose's mother bought her a bannaner. When she got to the place to get out there were Mary and Isabel waiting with their fathers. We were waiting for you, Rose. Rose was so happy she could not speak.

CHAPTER 24

Spring Time Hunting for Flowers

Mamma, take us to walk. We must get our flowers for our May baskets. The children came home loaded with violets, blueits, ennemones, star flowers and ferns. These will be beautiful for our May baskets. Rose arranged her flowers in a bowl so they would not fade.

CHAPTER 25

Making May Baskets

My May baskets are all done. Are they not pretty? said Rose. Yes, said Mary and Isabel together. Rose put her May baskets on the table.

CHAPTER 26

May Day and May Night

Rose arranged her flowers in the May baskets and put lots and lots of candy in them. Look, look, how pretty they do look, said Rose, as she put them in a big basket. She rang all the door bells. She got 30 May baskets.

CHAPTER 27

Winter and Rose Goes Skating

Rose fastened on her skates and flew around on the ice. She slid on the ice in her sled. What a lovely time she had skating and coasting.

CHAPTER 28

Easter

I got 30 Easter eggs and lots of Bunnys and chickens, said Rose and I got a hat. How many eggs have you eaten? I have eaten 10 easter eggs, said Rose. I'm going over to Mary's house and show her my Easter presents.

CHAPTER 29

The Gypsees Steal Rose and Mary

Rose and Mary were walking along on a little lonesome road when something got in their feet. Mary looked around and at once saw that they were in a gypsees camp. A man jumped out of the bushes and picked up both children and ran at a great pace. Rose screamed and Mary yelled. At last the man stopped before a dirty camp. He put Rose and Mary in the camp. An old gypsee wanted to tell Rose's fortune but Rose would not let her. Just then Rose's father came in. He picked up Rose and Mary and took them home.

CHAPTER 30

SUNDAY

It was Sunday and the children had to go to church. After church the children sat in chairs thinking about the years that had come and gone while Rose was melting away from the ears of men.

THE END

This story, exhibiting so clearly the idealizing power of a child, as well as her feeling for what she thought was the proper substance and form of a story, was only one of a series. The Second Book is about many interesting and mysterious experiences, such as "The Secret Drawer," "The Little Door in the Attic," "The Buried Place," "Rose Finds a Mystery," "The Flood," "Rose Gets Lost." Some of the ideas are from a story by Kenneth Graham, for which due acknowledgment is made by the young author! The Third Book is about Rose at the Beach, and was written a year or so after the first story. The child had been to the beach several times, and had had one or two boat trips, but the Bahamas and Florida are fiction, so far as the author's own experience is concerned. So is the brother.

ROSE MARLAND AT THE BEACH

AND THE END TELLS WHERE SHE COMES HOME THE DAY BEFORE CHRISTMAS

THIRD BOOK

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Rose Marland Goes to the Beach

Rose was so excited over going to the beach that she did not notice where she was going and sat down in a bowl of water. Old Mammy Blue got her up instantly and changed her clothes. Rose stayed home most all the time in winter, and she was going to Florida this winter. This was the morning to start. Tickets had been gotten, trunks packed and nothing forgotten. Rose thought her brother a nice boy to pull off her ribbon the very minute they were to start. Well, all the Marlands were at last ready to go, and they went aboard the big steamer. Mother had a little stateroom all to herself, and Rose and her brother had a little stateroom all by themselves, so they were all right. Come on let's go out on deck and see what it's like, Rose, whispered her brother. All right. Rose opened the door to their stateroom and they went out on the deck. It was a beautiful day, every minute getting hotter. We are going to have a terrible storm at sea, shouted the captain. Rose and her brother started for the cabin, but it was too late.

Brother to the Rescue

The boat that moment pitched forward and Rose was swung head first over the bow of the boat. Evrybody saw her. She disappeared for a moment under the waves, but a big wave raised her way up. Her brother who had been in a corner holding fast to the rail came forward in a bathing suit, and before any one could stop him he dived off the railing and vanished. Evryone was breathless until Kenneth appeared holding Rose in his arms. The stewards lowered some ropes and Kenneth climbed up. For brave, shouted the people. Is he all right? whispered Rose as she came too. Get the boat surgeon and we'll see if both of you are all right. Send a sailor. The boat surgeon was found in the dining salloone under a wreckage of tables, chairs, etc. He was soon brought out. When the captain appeared, Thank God, he said, that they came safely threw, and, said he, addressing the people, we are now at the wharf at Florida. Three cheers, said the sailors, once more remembering Kenneth. Three cheers, for he's a born sailor.

Florida

At last the Marlands were safely on shore, and the ship, I'm sorry to say, the ship's chain busted, as the sailors called it, and the ship

got away, and you could jest see the top of ther ship, said the old captain. The stormy day ended, Rose and Kenneth were snug in bed. Next day dawned and Rose was out in the garden. . . .

The story proceeds in similar vein for several chapters.

PART II

INCIDENTS FROM CHILD LIFE

Children do and say many revealing things. The literature of child study contains much concrete material that might well be accumulated and classified for fresh study. Illustrations of these valuable data, together with some unpublished material that has come to the writer's hand, are printed below. These incidents are numbered for convenience of reference, and are roughly classified by age. Teachers will do well to familiarize themselves with the illustrations and to use them as occasion offers. Some of the stories are defective for accurate study on account of the absence of detail concerning the circumstances or situations. These can be used, however, to give insight into the possibilities of behavior, and are therefore included.

In reading the incidents attention should be given to what the child actually says or does, and to the situation, so far as it is given, in which he says and does it. His age and sex should be carefully noted, together with any comments that may be made concerning his family or temperament. Care should be taken not to generalize too hastily from such fragmentary data as are given. We are just looking at children, individual children. The reader should, however, try to state for himself any general principle or law he already knows which is

illustrated or confirmed by each incident, or some prejudice concerning children that the incident throws doubt upon. What does Case 4 suggest concerning children's pranks and their treatment? What idea of God will be natural to children of four if they spontaneously behave as described in Case 12? What capacity for self-judgment or at least for making a discriminating comparison between conduct and a standard is found in a child under three in Case 2? Can children under two exercise self-control? In Case 1, one such child seems to have been able to do so. And so on.

1. Boy. Sixteen months. Had been warned by mother not to touch table legs thus, when he attempted to do so: "No, no. Mustn't touch," with cautioning gesture. Had not been punished for doing so. Was observed when alone to start for the table legs on hands and knees, and then suddenly to stop, sit up, look at the legs in an eager yet puzzled way, develop an expression as though about to cry, making incipient motions toward the table, yet not moving toward it. Finally, brightened up and went off in another direction.

2. Girl. Two years, ten months. A little girl was being taught by her mother to "say her prayers." Following the mother's dictation, she repeated: "Thank you (God) for making me a good girl today." Then she looked up and said: "But I cried." (She *had* been an exceptionally good girl with the exception of the one cry because her supper wasn't ready as soon as she wanted it.)

3. Boy. Three years. On a motor trip a small campfire was made. He did not like it at all. "The fire isn't in the grate, and it might run away," he said.

4. Boy. Three years. "The minister's little three-year-old had a beautiful head of golden curls, and thick bangs that hung over his waxy forehead down to his eyebrows. This lovely head was real gold to the proud mother, and quite as much to the father, whose bald head set a high estimate on a fine crop of hair.

" One day the child was left in a darkened room to take his midday nap, as usual. In due time his mother moved quietly into the boy's room, supposing him to be asleep. But the little fellow, seeing her shadowy form, called out, ' Here, Mamma! Here's some hair! ' at the same time holding up a handful of yellow locks.

" The shocked mother instantly saw the situation. A pair of scissors had been left on the bed, and the boy had diligently applied them quite close to the cranium.

" The mother held no fireside court, but called the act by the name that seemed, on hasty judgment, to fit it best, and delivered her opinion of the moral aspect of the deed with an immediate paddling.

" Her custom seems to have been the commoner one of condemning and punishing first and then interrogating afterwards. The criminal's trial follows his punishment in such case. So the mother took the boy on her knee and said, ' Little son, what made you do that? '

" The beautiful lips trembled, the great, glorious eyes overflowed with tears, and with convulsive sobs the child answered, ' Mamma, I was trying to look like papa.' " [1]

5. Boy. Three years. He is such a comrade we almost forget he is still an infant, only three years old. He likes best to work with his father with real tools, in the shop. He constantly devises new games, and his imagination enables him to impersonate any animal. His morning stunt now is to play he is the eagle and swoop down and carry off my baby (my hair brush) from under the hay cock, and fly with it to his nest in the mountain (his daddy's bed). Then I run screaming up the mountain and rescue it. He runs across both our beds, and around the window seat, so he has quite a flight. This game is repeated from the time he awakens until M. is ready to dress him.

6. Boy. Three and a half years. Here is something from the boy; it represents a tough nut to crack, I think. One evening, at dinner he was discarding from his plate several crusts of bread which were perfectly good; M. thinking to persuade him to eat them, said, " There are lots of hungry little boys in the world who would be glad to get those nice crusts." I added, to impress him more strongly, that some little boys were so hungry they would be

[1] Patterson Du Bois, *Fireside Child Study*. Copyright, 1903, Dodd, Mead & Co.

glad to pick the crusts out of the ash box and eat them. He seemed to be greatly interested and his eyes were wide open in astonishment. After a moment, in a half tearful, half impatient voice, he said: "O dear! why doesn't our heavenly Father give those little boys something to eat?" We of course were rather startled at his remark, and noticing our faces he added: "But he gives me my food doesn't he?"

7. Boy. Three and a half years. Seeing his mother dress to go out my nephew, who is three and a half years old, asked her where she was going. She told him she was going to see Miss W. "Why?" he asked. "Because she is ill," his mother answered. After a moment he said, "Don't you want to take something to her, mother?" Of course she did. So he went to his play room, brought back a cherished toy and wrapped it up for the invalid.

8. Girl. Three and a half years. The parents of a little girl of three and a half years had forbidden her to have any chocolate candy for a limited time on account of an unhealthy condition of her blood. She was out visiting friends and in the absence of her parents was offered some of the forbidden sweets. She looked longingly at the tempting dish, but replied, "I mayn't eat candy." On returning home she told her mother of the incident with apparent self-satisfaction, adding, "Some children would have just taken it anyhow." I might have added that the temptation was augmented by the little son of the hostess who was present and said to the little girl when she refused the candy, "But your daddy isn't here now."

9. Boy. Three and a half years. It took place last Christmas Day. The child, a boy three and a half years old, had been longing for the possession of a particular kind of toy, which he got on that day. His happiness seemed to increase in intensity as the hours went by. He pleaded to be allowed to hold it all the time, also during meals; for the rest of the day he neglected the company of friends who were most dear to him, in order to play with, and enjoy, his new toy. He wanted to take the toy to bed when time came to retire; after almost a struggle, he was granted the permission to do so. He put the toy inside the night-dress, so as to be sure to have it, holding his hand over it on the outside of the garment. When his

mother knelt beside his cot to hear him say his prayers, he turned to her and asked that she hold the toy while he thanked Jesus for it.

10. Girl. Four years. "One day I noticed that a little girl who was very self-willed was sewing the card given her in an irregular and disorderly manner. 'Oh, Elizabeth!' I exclaimed, 'you are not doing that right! Come here and let me show you how to do it.' 'No,' answered the child in a self-satisfied tone, 'Elizabeth likes it this way.' I saw that I must appeal to the public opinion of the table of babies about her in order that I might lead her to voluntarily undo the work. So I asked her to show the card to the other children. As is usually the case, public opinion decided in the right, and the children said they did not like it. 'But Elizabeth likes it,' persisted the child. 'It's Elizabeth's card, and she is going to make it this way.' I saw that the little community of her own equals had not sufficient weight to influence her, and from her manner I knew that it was mere caprice on her part. So I said, 'Come with me and we will go over to brother's table and see what they think of it.' We held the card up before the next older children, and I said pleasantly, 'Children, what do you think of this card?' 'It is wrong,' they exclaimed, 'The soldiers' (meaning the vertical lines) 'are all tumbling down.' By this time the public opinion of our little community had begun to have an effect, and the child turned to me and exclaimed, 'It is a bad, nasty card, and Elizabeth will throw it into the fire,' starting at the same time toward the open grate in the room. 'Oh, no, my dear,' I exclaimed, 'let's go over to the table where the big children are. Perhaps they can tell us something to do with it.' With that we walked across the room to the table at which my older and better-trained children were at work. After praising the forms which they were making with their sticks, in order to arouse within the child's mind a still higher appreciation of their judgment, I said, 'Our little Elizabeth has a card she wants to show you and see if any of you can tell her what to do with it.' The card was held up, somewhat unwillingly this time, and the children without hesitation said, 'She must take out the crooked stitches and put them in straight.' The oldest boy at the table added, 'Come here, Elizabeth; I'll show you how to do it.' With that her little chair was drawn up beside his larger one, and for ten minutes the two patiently worked over the tangled card. At the end of that time Elizabeth brought the card to me and in tri-

umphant delight exclaimed, 'Now everybody will say that Elizabeth's card is pretty!' I had no further trouble with the child in this particular direction of taking out work when wrongly done. This, of course, would not be the right method of dealing with a very sensitive child. The story shows the need of increasing the standard of judgment by which the child is to be measured, in proportion to the child's estimate of the work and value of his own opinions." [1]

11. Boy. Age ? Mrs. McD. was a nurse and spent most of her time away from home. Her husband was a "no-good" and had left her. The four-year-old little boy, Kendall, one day ran in front of the street-car, and lost one arm up to the elbow and from the hand of the other were torn all but one finger; he would be a great charge.

But her step-son, Gordon, offered to take care of Kendall in every way he could that his step-mother might not have to discontinue her nursing. And day after day he played with the maimed, peevish child, got books from the library and read to him and stayed home from play with other boys whenever he was needed.

12. Girl. Four and a half years. Margaret, a little girl four and a half years old, was sitting in a rocking chair in front of a window, persevering with some crocheting which she wanted to do because I was doing it. Her mother and I were busy about our work in the same room. After an hour or two of silence she suddenly said, "My back is hot," for the sun had come around to that window.

"What will you move, Margaret, the chair or the sun?" her mother asked.

"The chair," was the decided answer. Thereupon my curiosity was aroused and I asked, "Why didn't you have the sun move, Margaret dear?"

She answered, "But God does that." Without one word she bowed her head and prayed, "Please, dear God, will you move the sun for me?"

13. Boy. Four years, eight months. I will note down the items of the boy's adjustment between the real and the imaginative. He seems to be very clear about the difference. This morning he asked me if God was real, or a fairy. I had so often told him that

[1] From *A Study of Child Nature*, copyright, 1890, by Elizabeth Harrison. Published by the National Kindergarten and Elementary College.

the gods in the stories of the myths were fairies, that he wanted to be sure about the heavenly Father. He often asks, regarding habits of animals, whether it is real, or a story. M. is puzzled by his relating things to her which he knows are not true, and so does she. He says then that they are stories. To her they are lies. He clearly understands the difference between fact and fancy, but has not always grasped when he should tell only the facts. I can see daily signs of a better understanding. He often adds, " That is not really true, it is only a story, Mother," with a questioning look. His present interest is divided between a most fanciful Santa Claus book, and *The Tree Dwellers*, by Dopp, of Chicago. He likes to take trips on maps, and soon will understand this better.

14. Boy. Four and a half years. His father brought him a small electric cell, with buzzer and push-button. He disconnects everything, and reconnects them, with unending joy. He is learning many simple truths about electricity. The spark delights him. All physical phenomena interest him. He weaves these facts into new games. At first he had a bell instead of a buzzer. He made this into a fire alarm, gave a toy auto to his two playmates, and all rushed to put out the fire. This game lasted a long time, with exciting variations.

Last Christmas the lad invented a play with the star of Bethlehem. We were seated in the living room with some guests. He had me light a candle upon the table, and turn out the other light. This was the sun. He brought in an apple for the moon. Then he blew out the light and announced that he was God, and would bring in the star. He carried in a contraption, made of sticks of wood nailed across each other, and as tall as he. After marching around the table, the star was taken to the reception hall, the candle lighted, and the game was over. He explained that stars were really bigger than the sun; his mother had said so. You can imagine our feelings when he announced that he was God, and would now bring in the star! He is interested in savages, and the Geographic Magazine suits his fancy. He asks often if the pictures are real, or fairy.

15. Girl. Five years. A little girl, on her way from school, ran across a neighbor's lawn. As the child passed a bed of chrysanthemums, she paused before one particularly beautiful one. Her body bent slightly, her right hand was raised a little and she seemed

to be about to seize the flower. Suddenly the child clasped her hand behind her and ran to her home.

16. Girl. Five years. The child about whom this incident was told was a little girl of about five years of age. The older sister, Mary, who was keeping house in the home concerned, was not feeling well on the day when the little girl felt she ought to do something to help. In fact Mary had a severe headache. The baby sister noticed this, and going up to Mary, she climbed on her lap, and said, " Mary's sick, and little Freda wants to help her, what can she do? " The dinner dishes had not been washed, and little Freda, seeing this, ran and began washing the dishes in her own way. Mary was not so sick but that she could work when it was very necessary, so she went and together Mary and Freda washed the dishes.

17. Girl. Five years. Elizabeth aged seven and Josephine aged five attended the Beginner's Class in the church school.

The time had come for Elizabeth's promotion, but as she went to join her class Josephine wept vociferously. Attempts to quiet her were unavailing and the expected promotion was deferred for the sake of the other children.

The Sunday following, however, the teacher said that Elizabeth must not be kept back on account of her sister. Josephine wept bitterly for a while, but finally became interested in her class work. At the close of the session she promised to be a good girl in the future.

The third Sunday each sister took her appointed place at the beginning of the school.

Little Josephine's face was a study. She was undoubtedly laboring under a temporary nervous strain, but trying with all her might not to cry. She conquered herself. The result was shown most amusingly at the next session by the maturely independent manner in which she took her place.

18. Boy. Five years. " ' Mamma, mamma! ' called little Henry from his bed upstairs to his mother, who was reading to father in the hall below, ' Please come up and stay with me.'

" This was an unusual request, as Henry had, since his fifth birthday three months before, talked or sung himself to sleep, contented with the thought that mother and father were within calling distance.

" 'No, my darling,' said mamma; 'I cannot come up. But father and mother will be right here.' But this assurance did not satisfy, and again the request came, this time more urgent than before, 'Please, mamma, come. I'm afraid to stay by myself.'

" This tone indicated distress, which must not be despised, but recognized, and reasonably dealt with. 'Go to sleep, my little boy,' said father; 'Jesus will take care of you. You know he watches over all the children while they sleep.'

" This seemed to have the desired effect, and for a few minutes all was quiet upstairs. But the composure was only outward; the trouble within had not been allayed. The little heart was not yet satisfied, for the silence was soon broken by a plaintive voice, which asked, 'Papa, does Jesus take care of bad boys?'

" What prompted this question? Why should he ask it tonight, when all day long he had been cheerful, patient and obedient? Neither mother nor father could remember any word or act of the day to make specially appropriate tonight this implied classification of himself with bad boys. But the question must be answered without waiting to inquire why it should be asked at this particular time. To endeavor to use it as a lever to pry open the heart of the child would be to take an unfair advantage and might lead him next time to keep his thoughts and fears to himself.

" These reflections were the rapid work of a moment, for delay in the answer might suggest doubt of its truth. So, without attempting to follow the lead of his question, I promptly replied, 'Yes Henry; Jesus takes care of bad boys too. He loves them, and is sorry they are bad; and if they are sorry and want to be good, he'll help them to do right.'

" A few moments of silence, and then, 'I want to be good,' came back from the little room upstairs. There were no more calls for mother, and ten minutes later, when I had occasion to go up for something, he was sleeping the quiet sleep of the just.

" Next morning, as we finished breakfast, Henry asked, 'Mamma, may I have the rest of my candy now?' Some one had given him four chocolate drops the day before, two of which he was allowed to eat after dinner, the remaining two being put away in the sideboard to be eaten next day.

" As I arose to get them for him, Henry said, in that quizzical tone which in the fulness of its suggestiveness is an inimitable

characteristic of childhood, 'I 'spec' the rats have been eating my candy.' As I took up the saucer which held them, I noticed on each of the chocolate drops the prints of two little teeth, which had just scraped the brown surface, and left their marks on the creamy white within. They were not rats' teeth, but evidently those of a little human sinner. 'Yes,' said I, as I stooped to kiss the sinner on the cheek, 'and here's the rat that did it. This is the rat that ate the malt that lay in the house that Jack built.' This led to a frank confession that late in the afternoon he had climbed on a chair and taken out the candy 'just to see if it tasted like the other.'

"My silent questions of the night before were answered, though I did not tell him that I had either asked those questions or found their answer."[1]

19. Boy. Five and a half years. Edward, aged five and a half years, "says his prayers" kneeling in his bed beside his mother, but gets down on his knees beside his bed to "pray" when he wants to ask any special gift or favor. The night before the Fourth of July, having heard his father remark that it would probably rain, as there had been a dull sunset, Edward knelt by his bed and prayed: "God, keep your bad sunset till a day when Bobby and I want to play with our trains." Then he called to assure his father that it wouldn't rain because he had asked God not to let it rain. And the next day was clear.

Some day when Edward's "prayer" is not so satisfactorily and immediately answered there will be opportunity for another lesson in his religious training!

20. Girl. Six years. "Many a mother thoughtlessly says to her child, 'Be good to little brother while I am gone, and I will buy you some candy.' 'Give that to little sister, and I will give you something better.' Self-control must not, in this way, be connected in the child's mind with gratification of physical appetite, nor can the child learn the sweet joy of unselfishness through the feeding of his greed of possession. I once discovered that a little girl in a primary class had written her spelling lesson upon the wrong side of the hem of her linen apron. Upon my afterwards showing her the dishonesty of the deed, she burst into tears and sobbed out, 'I couldn't help it;

[1] Quoted from the *Sunday School Times*, by Patterson Du Bois in *Fireside Child Study*, copyright, 1903, by Dodd, Mead & Co. Du Bois' own comments on this story are important.

I couldn't help it. Papa promised me a diamond ring if I wouldn't miss in my spelling this year.' The desire to obtain the coveted jewel was so great that the bounds of honesty and integrity had been overstepped. I once knew a church-school superintendent to say, 'Everybody who comes early for a month shall have a present.' Doubtless, punctuality was obtained, but at the price of moral degradation. Another illustration in the childhood of a woman shall be told in her own words: 'Once when I was a little girl,' she said, 'our parents had left my older sister and myself alone for the evening. Getting sleepy, we went into our mother's bedroom, and climbing upon the bed drew a shawl over us, preparatory to a nap before their return. In a little while my sister complained of feeling cold. With the loving impulse of a generous child, I gave her my part of the shawl; with a real pleasure I spread it over her, and we were soon asleep. Upon the return of our parents, the question was asked why my sister had all the covering while I had none. Innocently enough, explanation was made in the words, 'She was colder than I, so I gave her my part.' 'You dear, blessed, unselfish little thing!' exclaimed my father, 'here's ten cents for you to reward you for your unselfishness.' A few evenings after, our parents were again invited out, and again we children were left alone in our part of the house. I began at once planning a scheme to coax my sister to again go into our mother's bedroom for a nap in order that I might repeat the deed which had earned me ten cents. I succeeded, although this time it was with some coaxing that I got her to accept the extra portion of the covering. For nearly an hour I lay waiting for the return of my father, in order that I might gain financial profit by my conduct. Thus easily and quickly the sweet, generous unselfish impulse of a childish heart was changed by the mere thought of material gain into sordid, selfish and deceptive conduct."[1]

21. Girl. Six years old. My niece who was staying with me annoyed me greatly by visiting children whose home was very dirty. I first forbade her going without giving any reason. Then I talked with her saying that I feared she would get ill. She listened quietly until I finished. Then in emphatic tones that expressed surprise at my limited knowledge, she said, "Why auntie you don't understand, I shan't get sick. I'm clean and don't you see, nobody goes

[1] From *A Study of Child Nature*, copyright, 1890, by Elizabeth Harrison. Published by the National Kindergarten and Elementary College.

to see them and I must." I said nothing but thought much and finally decided to invite those children to play in my garden. I must add that they came clean.

I realize that many elements enter and various explanations may be given but as my niece spoke to me I firmly believe that she had a feeling of sympathy for those children. She was six years old. She was not generally disobedient and was a very affectionate child.

22. Boy. Six years. John's playmate, Robert, had been seriously ill. When Robert was convalescent, John, who was six years old, was allowed to go to see him accompanied by his mother. John's mother noted his preoccupation during the morning and could account for it later when they were about to start to see Robert, for John had his beloved toy horse wrapped clumsily in paper under his arm and upon his mother's inquiry he said it was to be Robert's now.

23. Boy. Seven years. A country boy of seven lived a mile from the post-office and it was his duty to go for the mail each evening at seven o'clock. On one evening he learned that there was to be a free Victrola concert in the school building near the post-office at 7.30. He would not have time to go home to get permission to stay for the concert and he knew that if he stayed later than usual his parents would worry about him. He wanted very much to hear the Victrola because he had only heard one in his life before and there were very few opportunities in his community for that kind of entertainment. He finally decided to miss this opportunity and go home as usual.

24. Boy. Seven years. He was asked by a neighbor's child to help put in kindling. His friend said: "Mother will give us some pennies for doing this." The boy replied, "Sure I'll help, but I don't want any pennies. I don't think Mr. Hale would want me to take them." This followed the celebration of Edward Everett Hale Day at the church school.

25. Boy. Nine years. To illustrate from my own experience when about nine years of age. In connection with a lesson about John the Baptist, we had a beautiful large chart picture of the child John scantily clad in rough shepherd's attire with a beautiful lamb at his side. The result on me was that I wanted to look like the picture and have a lamb like that. It affected my brother in the

same way. Frequently large herds of sheep passed our house and we invariably used to go out and beg a lamb and finally bought one which caused no small amount of trouble. I also remember a picture of David with his sling that led to bad results. The objects of the lessons in those cases were not attained; they were rather defeated.

26. Boy. Nine years. Boy of nine asked by mother to go on errand. Mother didn't want to ask, as boy was about to go to play ball. "It would be a great help to me." "Sure I'll go," he said. At night mother offered him a piece of money, but he wouldn't take it. He said he had heard a story at school that made him feel he ought to do his share at home. (The story was "What Bradley Owed" in *Children's Story Sermons*, by H. T. Kerr.)

27. Boy. Nine years. A boy of about nine while playing with his boy companions was asked by them to come along to a small creek some distance away, to which he had been forbidden to go by his parents. He would not let himself be persuaded. To silence his friends he asked them in a somewhat self-righteous way if they did not remember the golden text of last Sunday's lesson: "My son, if sinners entice thee consent thou not!"

28. Girls. Ten to twelve years. Answers to questions in a game of Bible Characters:

Adam. — First man. God put Adam and Eve in the Garden of Eden, and in that garden was a magic tree which God told them not to touch. The devil tempted them and they ate of the tree. Then God drove them out of the garden and they starved to death.

Abraham. — He was very poor and only had three books when he was a boy. (Lincoln.)

— Father of the Jews.

Moses. — He was a baby. Were he and Jesus the same? (Child nine years old.)

Joshua. — The man who wouldn't let the king kill all the baby boys.

Ahab. — A king of Israel who had Jezebel for a wife. She worshiped idols.

He ruled the country but she ruled the king.

Jesus. — Jesus was a Jew until they crucified him, then he rose from the dead a Christian.

29. Boy. Twelve years. As I was walking through a crowded business street down-town, I noticed a little pony that was harnessed to a little cart. The pony was in danger of being hurt or perhaps killed. Then just as quick as a flash a boy about the age of twelve, at the risk of his own life, darted out between the wagons and automobiles, threw his arm around the pony's neck and brought him safely to the edge of the curb. The little boy then turned to his companions and said, "Those greedy fellows wouldn't care if they killed the poor little horse." He stayed with the pony until he was sure of his being safe and out of danger.

30. Boy. Twelve years. Scene: A Boys' Camp (a religious organization); athletic field; championship events; 100 yard dash for championship among younger boys.

Situation: W. T. age 12, recognized as best runner; entered with seven boys, eleven to fourteen years.

The starter lined boys on the mark and commanded: "On your mark; get set; go!"

W. T. got an "early" start, ran about three yards, was ahead of other boys, then slowed down. The other boys passed him and finished the race. He dropped out and passed through the crowd of witnesses.

The starter noticed all, and asked W. T., "What is the matter? Why did you stop?" W. T. answered: "I believe my start was a 'steal' and I couldn't run; God wouldn't like it."

Note: W. T. lost the championship.

31. Boy. Sixteen years. Tony, sixteen years old, was captain and catcher for one of the camp clubs. His team was playing the final and deciding game for the championship. The inning was the last of the ninth; two men were out; second and third were occupied, and Louis the best batter of the other team was "up." According to the common ethics of the game, the play was to deliberately walk him; especially in this game as he had hit safely on his previous trips to the plate. The pitcher wished to throw four wide balls, but Tony ordered him to try to put Louis out, although he realized the game hung on the play.

Louis knocked a two bagger which brought over the plate the ying and winning runs.

By this act, done in the full realization of the consequences, Tony had striven with his best to show a higher form of sportsmanship.

32. Girl. Age ? A young girl once rushed into a burning room in order to save a pet of hers. Upon being told of the folly and danger of such an act, she stated that it was a sin to be cruel to dumb animals, and that she thought it very cruel to allow the animals to be roasted.

33. Boy. Age ? A certain boy had been looking forward with eagerness to a game of ball in which he was to participate. His younger sister had for days been much distressed over the loss of a pet kitten.

The afternoon on which the great game was to come off the lad heard that a stray kitten had been seen quite a distance from his home. He knew that if he went to this part of town to find out whether or no the kitten was the one belonging to his sister he could not return in time for the ball game. Nevertheless he started off, and late that afternoon returned bringing in his arms his sister's pet.

APPENDIX II

Bibliography

For convenience of reference, the books mentioned in the text, together with others that will be of use for further study of problems raised in the several chapters, are listed below, with the names of the publishers. The first five sections include books of general interest in the field of child psychology. In Section 6 the books are listed by problems, following the arrangement of the chapters of the text.

1

Books that deal with the problem of method in the study of children:

1 King, Irving. — *The Psychology of Child Development*, University of Chicago Press.

2 Thorndike, E. L. — *Notes on Child Study*, Teachers College Columbia University.

3 McMannis, J. T. — *The Study of the Behavior of an Individual Child*, Warwick and York.

2

Books that deal with fundamental facts of behavior and growth:

4 Judd, C. H. — *Genetic Psychology for Teachers*, Appletons.

5 Kirkpatrick, E. A. — *Fundamentals of Child Study*, Edition of 1917, Macmillan. Topically arranged.

6 Kirkpatrick, E. A. — *The Individual in the Making*, Houghton Mifflin. Arranged by stages of growth. Full of excellent concrete material, and dealing with the child as a growing social being.

7 Sully, James. — *Studies of Childhood*, Appletons. Contains "A Father's Diary." *Children's Ways*, Appletons. A briefer form of the above. Both are rich in concrete material.

8 Tanner, A. E. — *The Child, His Thinking, Feeling and Doing*,

Rand, McNally. Valuable compendium of information on many topics. Extensive bibliographies.

9 Norsworthy and Whitley. — *Psychology of Childhood*, Macmillan. Comprehensive study giving considerable attention to the psychology of learning, and to original nature.

3

More popular books for general reading or class use:

10 DuBois, Patterson. — *Beckonings from Little Hands*, Dodd, Mead.

11 DuBois, Patterson. — *Fireside Child Studies*, Dodd, Mead.

12 DuBois, Patterson. — *The Culture of Justice*, Dodd, Mead.

These books are especially useful in establishing a sympathetic attitude toward children. Should be read by all parents.

13 Forbush, W. B.— *Child Study and Child Training*, Scribner's. A text for a class of parents or young people. Thirty-six lessons and twenty-seven laboratory experiments.

14 Harrison, Elizabeth. — *A Study of Child Nature*, National Kindergarten and Elementary College. Elementary. Helpful in getting teachers to see the child's point of view.

15 Lamoreaux, A. B. — *The Unfolding Life*, Revell. Popular elementary training course.

16 St. John, E. P. — *Child Nature and Child Nurture*, Pilgrim Press. A good text for a class of teachers or parents.

17 Weigle, L. A. — *The Pupil and the Teacher*, Doran. Section on " The Pupil." See also the section dealing with the child in the Pilgrim Training Course for Teachers.

4

Books more particularly concerned with the moral and religious nature of children:

18 Coe, G. A. — *Education in Religion and Morals*, Revell. An essential book.

19 Coe, G. A. — Articles in Hastings' *Encyclopedia of Religion and Ethics*, on " Infancy," " Childhood," " Adolescence," " Growth," and " Morbidness."

20 Dawson, G. E. — *The Child and His Religion*, University of Chicago Press. A study of children's interests.

21 Dewey, John. — *Moral Principles in Education*, Houghton Mifflin. Short and clear.
22 Forbush, W. B. — *The Coming Generation*, Appletons.
23 Griggs, E. H. — *Moral Education*. Huebsch.
24 Koons, W. G. — *The Child's Religious Life*, Jennings and Graham.
25 MacCunn, John. — *The Making of Character*, Macmillan. Theoretical treatment of educational problems, containing much wise comment on moral development.
26 Mumford, Edith E. R. — *The Dawn of Character*, Longmans, Green. A book of sound insight and great practical value.
27 Mumford, Edith E. R. — *The Dawn of Religion in the Mind of a Child*, Longmans, Green. Indispensable. Shows real sympathy for the child's religious experience.
28 Shand, A. — *Foundations of Character*, Macmillan.
29 Sharp, F. C. — *Education for Character*, Bobbs-Merrill.
30 Sisson, E. O. — *The Essentials of Character*, Macmillan. "A practical study of the aim of moral education."

5

Books containing data for study. (List taken from Kirkpatrick's *Fundamentals of Child Study*.):

31 Aldrich. — *Story of a Bad Boy*, Houghton Mifflin.
32 Burnett. — *The One I knew Best of All*, Houghton Mifflin.
33 Canton. — *W. V., Her Book and Various Verses*, Stone and Kimball.
34 Howells. — *A Boy's Town*, Harper.
35 Keller. — *The Story of My Life*, Doubleday, Page.
36 Kelly. — *Little Citizens*, McClure, Phillips.
37 Laughlin. — *Johnnie*, The Bowen Merrill Co.
38 Loti. — *Romance of a Child*, Rand, McNally.
39 Martin. — *Emmy Lou*, McClure, Phillips.
40 Meynell, Alice. — *The Children*, John Lane.
41 Phillips. — *Just about a Boy*, Herbert S. Stone.
42 Shinn. — *Biography of a Baby*, Houghton Mifflin.
43 Smith, W. H. — *The Evolution of Dodd*, Rand, McNally.
44 Sully, J. — "A Father's Diary" in *Studies of Childhood*.
45 Tracy. — *The Psychology of Childhood*, D. C. Heath.

46 Warner. — *Being a Boy*, Houghton Mifflin.
47 White. — *Court of Boyville*, Doubleday and McClure Co.

Attention should be called to Mark Twain, Booth Tarkington, Owen Johnson, and other novelists of childhood, whose writings have helped to break down the barriers between youth and age.

6

Special references for the topics discussed in the several chapters:

CHAPTER I

The Point of View

48 Coe, G. A. — *A Social Theory of Religious Education*, Scribner's.
49 Cooley, C. H. — *Human Nature and the Social Order*, Scribner's.
50 Cope, H. F. — *Religious Education in the Church*, Scribner's.
51 Dewey, John. — *Democracy and Education*, Macmillan.
52 Fiske, John. — *The Meaning of Infancy*, Houghton Mifflin.

CHAPTER IV

Observing the Religious Life of Children

See books 1, 2, 3, 6, 18 and 48.
53 Coe, G. A. — *The Psychology of Religion*, University of Chicago Press.
54 Hartshorne, H. — *Worship in the Sunday School* (Out of print).

CHAPTERS II, III AND V

The First Eight Years

See books under the first five sections of the bibliography, particularly 6, 10–12, 17, 18, 19, 26, 27; also 103–105, 110.
55 Cope, H. F. — *Religious Education in the Family*, University of Chicago Press.
56 Fitz, Mrs. R. K. and G. W. — *Problems of Babyhood*, Holt.
57 Major, D. R. — *First Steps in Mental Growth*, Macmillan.
58 Preyer, W. — *The Mind of the Child*, Appletons.
59 Preyer, W. — *Mental Development in the Child*, Appletons.
60 Rankin, M. E. — *A Course for Beginners in Religious Education*, Scribner's.

CHAPTER VII

Boys and Girls

See books under the first five sections of this bibliography, particularly 6, 17, 18, 19; also 100, 109, 110.

61 Forbush, W. B. — *The Boy Problem*, Pilgrim Press.
62 McKeever, W. A. — *Training the Boy*, Macmillan.
63 McKeever, W. A. — *Training the Girl*, Macmillan.
64 Moxcey, M. E. — *Girlhood and Character*, Abingdon Press.

CHAPTER VIII

The Transition

See books under the first five sections of this bibliography, particularly 6, 17, 18, 19; also 61–64, 100 (Sex Education), 102, 109, 110.

65 Alexander, J. L. — *The Sunday School and the Teens*, Association Press.
66 Coe, G. A. — *The Spiritual Life*, Revell.
67 Hall, G. S. — *Adolescence*, Appletons. Two volumes.
68 Hall, G. S. — *Youth, Its Education, Regimen and Hygiene*. Sixty-seven abridged. Appletons.
69 King, Irving. — *The High School Age*, Bobbs-Merrill.

CHAPTER VI

Likenesses and Differences

70 Strayer and Norsworthy. — *How to Teach*, Macmillan.
71 Thorndike, E. L. — *Education*, Macmillan.
72 Thorndike, E. L. — *Educational Psychology*, Vol. III, Teachers College.
73 Thorndike, E. L. — *Educational Psychology*, Briefer Course.
74 Thorndike, E. L. — *Individuality*, Houghton Mifflin.

CHAPTERS IX AND X

Our Inherited Equipment

See books under Sections I and II and under Chapters I and VI, and also 48.

75 Calhoun, A. W. — *A Social History of the American Family, from Colonial Times to the Present*, Clark.

76 Downing, Elliott. — *The Third and Fourth Generation*, University of Chicago Press.
77 Goodsell, W. — *A History of the Family as a Social and Educational Institution*, Macmillan.
78 Thorndike, E. L. — *Educational Psychology*, Vol. I, Teachers College.

CHAPTERS XI AND XII

Making Over Human Nature

79 Colvin, S. S. — *The Learning Process*, Macmillan.
80 Swift, E. J. — *Mind in the Making*, Scribner's.
81 Thorndike, E. L. — *Educational Psychology*, Vol. II, Teachers College.
Concerning *Action:* See books under Chapters IX and X, also
82 Dewey, J. and E. — *Schools of Tomorrow*, E. P. Dutton.
83 Diffendorfer, R. E. — *Missionary Education in Home and School*, Abingdon Press.
84 Hutchins, W. N. — *Graded Social Service for the Sunday School*, University of Chicago Press.
85 Hutton, J. G. — *The Missionary Education of Juniors*, Missionary Education Movement.
86 James, William. — *Psychology, Briefer Course*, X, Holt.
87 James William. — *Talks to Teachers*, VIII, Holt.
88 Kirkpatrick, E. A. — *The Use of Money, How to Save and How to Spend*, Bobbs-Merrill.
Concerning *Thinking:*
89 Dewey, John. — *How We Think*, D. C. Heath.
90 McMurry, F. M. — *Elementary School Standards*, World Book Co
91 McMurry, F. M. — *How to Study*, Houghton Mifflin.
92 Miller, I. E. — *The Psychology of Thinking*, Macmillan.
93 Woodworth, R. S. — *Dynamic Psychology*, Columbia University Press.
Concerning *Worship:* See 54, also
94 Hartshorne, H. — *Manual for Training in Worship*, Scribner's.

CHAPTER XIII

Motives

See book 93.
95 Cabot, R. C. — *What Men Live By*, Houghton Mifflin.

96 Dewey, John. — *Interest and Effort in Education*, Houghton Mifflin.
97 Galloway, T. W. — *The Use of Motives in the Teaching of Morals and Religion*, Pilgrim Press.

CHAPTER XIV

Health

98 Bigelow, M. A. and A. N. — *Applied Biology*, Macmillan.
99 Bigelow, M. A. and A. N. — *Introduction to Biology*, Macmillan.
100 Bigelow, M. A. — *Sex Education*, Macmillan.
101 Cabot, R. C. — *A Layman's Handbook of Medicine*, Houghton Mifflin.
102 Fisher and Fisk. — *How to Live*, Funk and Wagnall.
103 Holt, L. E. — *The Care and Feeding of Children*, Appletons
104 Kerley, C. G. — *Short Talks with Young Mothers*, Putnam.
105 Oppenheim, N. — *The Development of the Child*, Macmillan.
106 O'Shea and Kellog. — *The Body in Health*, Macmillan.
107 Read, M. L. — *Mothercraft Manual*, Little, Brown.
108 Rowe, S. H. — *The Physical Nature of the Child and How to Study It*, Macmillan.
109 Taylor, C. K. — *The Boys' Camp Manual*, Century.
110 Tyler, J. M. — *Growth and Education*, Macmillan — Extensive Bibliography.

CHAPTERS XV AND XVI

Work and Play

See books 5, 28, 48, 68, 69, 78, 80, 81, 95.

111 Atkinson, H. A. — *The Church and the People's Play*, Pilgrim Press.
112 Bancroft, J. H. — *Games for Playground, Home, School and Gymnasium*, Macmillan.
113 Bates and Orr. — *Pageants and Pageantry*, Ginn.
114 Cannon, W. B. — *Bodily Changes in Pain, Hunger, Fear and Rage*, Appletons. Technical discussion referred to in the text.
115 Colvin and Bagley. — *Human Behavior*. Macmillan. Especially Chapter V on " Behavior and the Feelings."

116 Crile, G. W. — *The Origin and Nature of the Emotions*, W. B. Saunders Co. Technical discussion from the medical standpoint, referred to in the text.
117 Curtis, H. S. — *Education through Play*, Macmillan.
118 Curtis, H. S. — *The Play Movement and Its Significance*, Macmillan.
119 Curtis, E. W. — *The Dramatic Instinct in Education*, Houghton Mifflin.
120 Gates, H. W. — *Recreation and the Church*, University of Chicago Press.
121 Johnson, G. E. — *Education by Plays and Games*, Ginn.
122 Lee, J. — *Play in Education*, Macmillan.
123 Mackay, C. D. — *How to Produce Children's Plays*, Holt.
124 Mackay, P. — *A Substitute for War*, Macmillan.
125 McDougall, W. — *Social Psychology*, Luce. Especially Chapters III, V, and VI.
126 Patrick, G. T. W. — *Psychology of Relaxation*.

CHAPTER XVII

Character

See Section IV of this bibliography, and also 48.
127 Hoben, Allan. — *The Church School of Citizenship*, University of Chicago Press.
128 Schoff, H. K. — *The Wayward Child*. A study of the causes of crime. Bobbs-Merrill.

CHART OF SOCIAL DEVELOPMENT

To be made out for some one child or for children in general

		Age	1 2 3	4 5	6 7 8	9 10 11	12 13
Associates: mother, children of own age, policeman, etc.		Constant contacts					
		Occasional contacts					
		Self-chosen contacts					
Places where most time is spent							
Predominant Activity							
Plays and Games							
Work (see Ch. XV)							
Stronger Instincts							
Things valued highly (willingly sacrificed for)							
Time-span of recalled and imagined experience — one day, one month, one year, etc.							
Persons most influential							
Motives—how influenced —suggestion, example, argument, threats, rewards, etc.							
Typical Purposes							
Problems of Social Adjustment							
Problems of Intellectual Adjustment							

APPENDIX III. — CHART B

NEW YORK CITY SUNDAY SCHOOL ASSOCIATION TRAINING COURSE NO. 1

SYLLABUS TO ACCOMPANY LESSON II

A FEW HINTS TOWARD UNDERSTANDING ONE'S OWN PUPILS

Look for spontaneous activities, as in play, and consider what interests they reveal; for relations to other children and to older persons; for likes and dislikes, especially for what does or does not interest the pupil during the lesson period.

	Cradle Roll	Kindergarten 4 5	Primary 6 7 8	Junior 9 10 11 12	Intermediate 13 14 15 16	Senior 17 18 19 20	Graduate 21.....
MUSCLES IN USE	The	larger muscles	first; then the	finer. Skill. Aw	kward age. R	e o r g a n i z a t i o	n.
PLAY	U n	o r g a n i z e d	G a m e s, b e t Success is individua	t e r a n d b e t listic. Team play	t e r o r g a n i attempted. Tea	z e d. m play attaine	d.
SPONTANEOUS GROUPING	Oc	casional and Unst	School relatio able. "	ns, etc., determine Gangs" and "sets"; Leader	general groupin friendships an ship.	g. d fraternities;	political and other parties.
CONTACTS WITH THE SOCIAL ORDER	The	Family.	The School. The economic	L a w s a n d order. S o c i a l	d o r d i n a n c e i n s t i t u t i o n	e s. Civic s a n d c u s t o	rights and responsi- ms. bilities.
GROWTH OF THE SOCIAL SELF	Imit	ation of Elders. " Make believe." But impulsive individualization	Socialization by regulation and competition.	Socialization by Se competition Na and regulation. Th re	lf-consciousness. rrow social feeling. e sexes mutually S pellant.	Deeper, broader soc e x e s m u t u a l l y	ial feelingand purpose. a t t r a c t i v e.
SUNDAY-SCHOOL INTERESTS		Detached stories of action that appeal to imagination.	M o r e c o n n e c Appeal to imagination and to the simpler moral sentiments.	t e d s t o r i e s. Interest in causes; in " true " stories. Moral judgment sharpens. Memory ability.	H e r o s t u d i e Laws and morals. I n s t i t u t Lite	s. H i s t o r i c a l i o n s. r a t u r e.	s t u d i e s. The world's work.
SUNDAY-SCHOOL AIMS	Chee Joyo	rful adjustment to us, kindly and gra Habits of pray Deeds of merc	necessary rules. teful sentiments. er started. y and help.	M o r a l d i s c r i Definite good habits The habit of church attendance. Mercy and help.	m i n a t i o n. Admiration of Loyalty to home and church. Confirmation (or membership). Service of others.	the Christian i Intelligent self-dev Church and comm	deal. otion. unity activities.

APPENDIX III. — CHART C

TIME SCHEDULE

DIRECTIONS: The schedule is to be filled out every day by pupil or parent, showing as fully and accurately as possible, how each day is spent between rising and going to bed. **The time is important. Return the Schedule to the School next Sunday.**

Pupil's name.....

Day School.....S. S. Grade.....

D. S. Grade.....Week of.....19

SUMMARY (*Do not fill in*)	Hours
At home	
At school	
Indoor play	
Outdoor play	
Home study or practise	
Special Lessons	
House work	
Business	
Entertainments	
Meals, dressing, etc.	
S. S	
Unaccounted for	
Total waking hours	

SAMPLE				
Monday	Got up	Breakfast	Started for school	School
Hour	7.30	8-8.30	8.45	9-1

Hour	Sunday	Hour	Monday	Hour	Tuesday

Hour	Wednesday	Hour	Thursday	Hour	Friday	Hour	Saturday

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